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HOW OUR CHURCH CAME TO OUR COUNTRY

A Series of Illustrated Papers

Edited by
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Bishop of South Dakota



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NOTE:—Each of these chapters may be obtained separately in leaflet form from the publishers at three and five cents per copy.

How Our Church Came to Our Country

EDITORIAL NOTE: This series of articles has been written to provide material for missionary lessons. They are intended for the use of older classes in the Sunday-school, Junior Auxiliaries, guilds or societies of adults. Many mission study classes devoting attention to the history of our domestic missions will find in these lessons a background for the study of our own Church history by showing how foundations were laid within the area of certain states. The series was begun and prepared for the most part under the direction of Bishop Burleson, and the Church is greatly indebted to him for this contribution to the literature of missions.

I. HOW OUR CHURCH CAME TO VIRGINIA

By the Rt. Rev. Hugh Latimer Burleson, S.T.D.

I. *Seeds That Failed*

THE planting of the Church in our land, like any other sowing, was not uniformly successful. Before we pass to the field where the seed of the kingdom, as represented by the ancient Anglican Communion, began to "take root downward and bear fruit upward," it will be well to review briefly certain earlier instances which pointed toward and contributed to the successful venture in Virginia.

It is of course matter of common knowledge that the first reported use of our Liturgy on the soil of our country took place not in the East, but in the Far West, when Sir Francis Drake, in his ship *Golden Hind*, with his crew of sea-dogs, having passed through the Straits of Magellan and sailed north,

discovered the country which is now California and Oregon, but which in memory of the white cliffs of his own land he named Albion. On the Eve of St. John Baptist, 1579, he sailed into a "fayre goode baye" and called his company to prayers. Around the little band as they landed, the wondering, friendly Indians gathered, bringing presents to the strangers, and looking on in astonishment as these seasoned warriors fell upon their knees in thanksgiving, led by the chaplain, the Rev. Francis Fletcher. For only a short



THE LANDING AT JAMESTOWN

How Our Church Came to Our Country

time the white men tarried, and then sailed away, leaving the puzzled savages gazing after them with regret, their hearts perhaps having received some faint impression of the God which the white man worshiped. Drake is said to have expressed himself as wishing that a people so tractable and loving might be brought by the preaching of the Gospel to the knowledge of the Everlasting God. Here was the hint of the missionary impulse which we find running through the later attempts at settlement by the Anglo-Saxon people.

Next we remember the lost colony of Roanoke, the first organized attempt at settlement made in 1587, when Sir Walter Raleigh sent out 150 people, most of them sadly unfitted for the work of pioneering, who landed at Roanoke Island in the country named Virginia, after the maiden queen. Women accompanied the colony, one the daughter of White, the Governor, and mother of Virginia Dare, who was the first white child born in an English settlement in America. All these were Church folk and brought with them the Prayer Book and its ways, but they were ill fitted for their enterprise. Ignorance and improvidence, wanton quarrels among themselves and with the natives, soon brought them to want and almost despair. Their governor, after a manful effort to save the situation, was at his wits end when an English man-of-war was hailed on her way home from the West Indies. Her commander offered to take back to England those who wished to go. Her chaplain landed and baptized Virginia Dare and Manteo, the first convert among the Indians. These were the "first fruits," not only of the Church of England, but of Christianity, in the Colonies.*

Nearly half the colony returned to England, with them Governor White, who went to seek aid, leaving behind

* See McConnell, *History of the American Episcopal Church*, p. 15.

his daughter and her child, but he encountered difficulties, and when at the end of some three years a ship sought out the place, no sign remained of the colony of Roanoke. What happened has never been told, though Indians with blue eyes and brown hair, discovered a half-century later, were thought to have in their veins some blood of Roanoke's lost colony; but Christianity at any rate had disappeared so far as Roanoke was concerned.

Another attempt at sowing calls for our notice, especially because it lingered for many years though never coming to real fruitage. In the spring of 1605, two years before the founding of Jamestown, a company landed at the mouth of the Kennebec, in Maine. Here they spent the summer, building cabins and planting gardens, but the long, bleak winter discouraged them and they returned to England, carrying with them some Indian captives. This colony of the Kennebec—known as the Gorges colony from its promoter, Sir Ferdinando Gorges, a zealous Churchman—was re-established after a year or two and a permanent settlement was made, including a fort, a log church and fifty cabins. This foothold of the Church maintained a precarious existence for many years and was at times extinguished. Entirely concerned in preserving its own spark of life, it cannot be counted as a serious attempt to plant the Church, or even to promote colonization. Other landings and attempts at colonization there were, but those mentioned were the chief ones, and are typical of the rest. All failed of any real success or permanency. The Church had still to secure vantage ground from which to spread the Gospel of Christ in the new land.

II. Seed Which Took Root

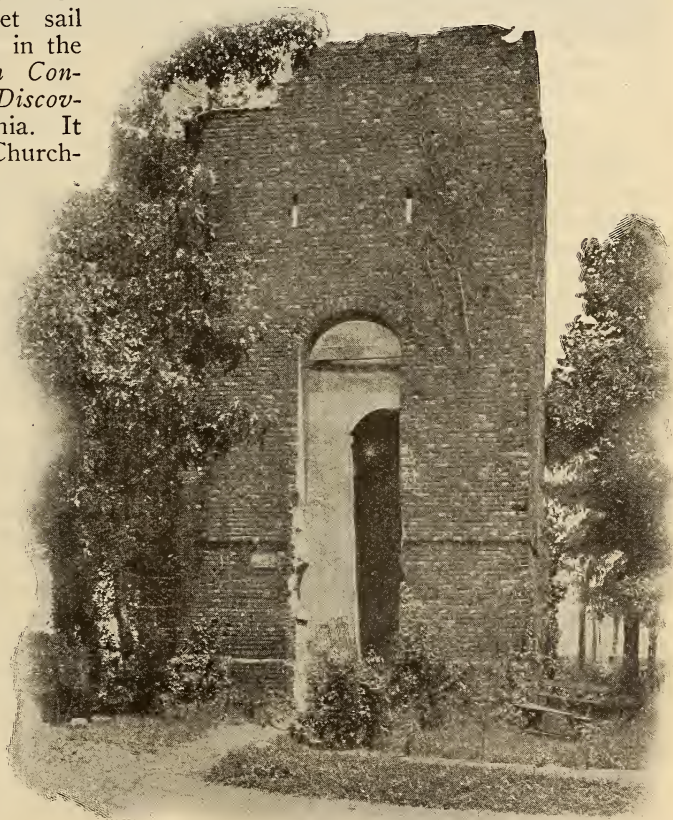
Up to this time all the ventures of colonization had been enterprises of individuals or companies, without the

definite backing of either Church or State. But with the year 1606 we enter a new era. The Spanish Armada had just been defeated, and the world was at peace. The oceans were at last a free highway and thousands of Englishmen turned from conquest to colonization. Groups of men inured to hardships in the wars and keen for adventure soon found the quiet of England oppressive; the day of the pioneer had begun.

The dream of Sir Walter Raleigh had not been forgotten and his zealous interest in Virginia had awakened the enthusiasm of others. A company was formed under charter of King James, and stout Captain Christopher Newport, on the 19th of December,* 1607, set sail with a little company in the three vessels, *Susan Constant*, *Godspeed* and *Discovery*, bound for Virginia. It was a company of Churchmen, financed by Churchmen, seeking to reproduce across the ocean the Church of their own land. Captain John Smith was the military commander and as chaplain there went the good priest Robert Hunt. He was the first priest of the Church of England to settle in America. The three little vessels carried about a hundred and fifty people, and they were better selected for their purpose than those of the Roanoke colony, but difficulties were encountered from the outset. For six weeks unfavorable winds held them in

sight of England—a great trial of their steadfastness and sincerity of purpose, but after a long and trying voyage of eighteen weeks and two days they finally entered Chesapeake Bay on Sunday morning, the 26th of April, and made a landing on Cape Henry. The fleet took shelter in Hampton Roads, behind a promontory which they named Point Comfort. Two weeks of exploration and examination followed as they sailed up the broad river James, reconnoitring for a favorable location, and on May 13th we find them landing on the little peninsula now known as Jamestown Island. Their first act was to

* The dates given are Old Style; according to the present calendar they would be ten days later.



THE TOWER OF THE OLD CHURCH AT JAMESTOWN

kneel and hear Chaplain Hunt read the prayers and the thanksgiving for a safe voyage; next day all hands were at work clearing the place for the fort and stockade. Their next thought was a church, but their first place of worship is described by the chaplain as "a pen of poles with a sail for a roof, and for a pulpit a bar lashed between two convenient trees." It was in this rude temple that the Holy Communion was celebrated for the first time in America, according to the Liturgy of our Church, on June 21st, 1607. Of the second place of worship which followed, Captain Smith says, "It was a homely thing, like a barn, set on cratchets, covered with rafters, sods and brush."

Here were the beginnings of permanency for the Church, and here the flickering torch from which her light has gone out into all the land.

III. Two Godly Men

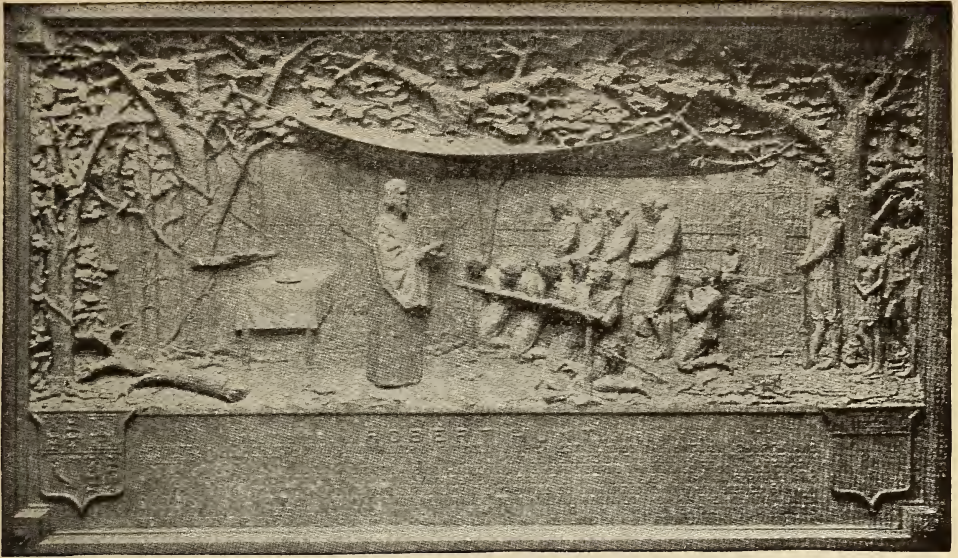
We have already told something of the courage, wise counsel and self-sacrifice of Robert Hunt,—the patient meekness which disarmed opposition and the cheerful faith which encouraged the weak and despondent, but it is worth our while to study a little more closely the character of the clergy who offered themselves for service in an unknown land, counting it a privilege to suffer and die if they might help in establishing a Christian civilization.

It was an incalculable advantage and blessing that the first clergy who came to Virginia were uniformly godly and well-learned men of high character and sincere devotion—quite different from some of the clerical adventurers who followed a generation later, after things were easier and the colonies had come to be looked upon as a place to rebuild fallen fortunes or live down a bad name. Hunt and Buck, Whitaker and Glover, Pool and Wickham, all gave proof of their ministry, enduring much hardship and manifesting a faithfulness which was

sometimes "unto death." Of two of these only we can speak,—Robert Hunt and Alexander Whitaker.

Little or nothing is known of the motives which moved Mr. Hunt to offer himself for the adventure in Virginia. No one seems to know who chose him, but all agree in praising him. Smith calls him "an honest, courageous, religious divine; during whose life our factions were oft qualified, and our wants and greatest extremities so comforted that they seemed easier in comparison of what we endured after his memorable death." Although the materials are scanty on which to form an estimate of his character, enough is recorded to show that he was "a workman who needed not to be ashamed." He showed his quality at the very beginning of the voyage during the six weeks when baffling winds kept the ships within sight of the English coast. It is said of him in connection with this experience: "All this time Master Hunt, our preacher, was so weak and sick that few expected his recovery. Yet, although he were but twenty miles from his habitation, and notwithstanding the stormy weather, nor the scandalous imputations (of some few, little better than Atheists, of the greatest rank among us) suggested against him, all this could never force from him so much as a seeming desire to leave the business, but preferred the service of God in so good a voyage, before any affection to contest with his godless foes, whose disastrous designs (could they have prevailed) had even then overthrown the business, so many discontents did then arise, had he not, with the water of patience and his godly exhortations (but chiefly through his true devoted examples) quenched those flames of envy and dissention."

Arrived in Jamestown his hands and heart were more than full. We see him leading the devotions of the people under the open sky, preaching with a bar of wood for a pulpit, and



BAS-RELIEF OF THE FIRST COMMUNION, CELEBRATED JUNE 21, 1607

administering the sacraments under the most difficult conditions. Captain Smith gives the routine as follows: "We had daily common prayer, morning and evening; every Sunday two sermons; and every three months the Holy Communion, till our minister died; but our prayers daily with an Homily on Sundaies we continued two or three years after till our preachers came,"—that is, those who came after the death of Mr. Hunt.

Here is a true picture of the beginning of Church life in America. The pioneers, working in the summer heat, building a fort, clearing ground, planting corn, getting out clapboard and specimens of timber to send back to England, with sassafras roots and other crude products of the land. Sunday comes, and they leave their tools, but still taking their arms they gather under the "olde saile" to shadow them from the sun while they hear the familiar words of Common Prayer and the cheering exhortations of their man of God.*

Thus the chaplain went about his ordered duties, finding responsibilities which multiplied with the days. Sickness and suffering came upon the little company. The unacclimated men died like sheep. August alone saw twenty-one deaths and the little churchyard was full of mounds. Food was scarce and the river water which they drank was deadly. And the cold of the winter brought fresh suffering. Dissensions broke out among those in authority, and more than once Chaplain Hunt was instrumental in composing their differences. A fierce conflagration consumed the church and all but a few houses of the little town. Mr. Hunt had taken his library with him, which under the circumstances was precious indeed. This, together with everything he possessed, was destroyed. "Good Master Hunt, our preacher," says the record, "lost all but the clothes on his backe, yet did none ever see him repine at his losse." Through this dark winter he cheered and encouraged his drooping companions, and—supported by the persevering energy of Captain Smith

* Colonial Churches of Virginia, Southern Churchman Company.

—exhorted the wavering and despairing, so that by the spring the first critical period in the colony's life had passed, the town was rebuilt and the church restored.

Little more is known of Robert Hunt. How long he lived in the colony we are not told. That he died there and is buried under the shadow of the old church tower is practically certain. Captain John Smith, in the sentence above quoted, speaks of "his memorable death," but we have no further details as to the time and place. Probably toward the close of the second year his none too strong physique succumbed to the great labors and hardships he had endured, and we find him succeeded by the Rev. Richard Buck, who for eleven years "fed the people with the Bread of Life and preached to them the Gospel of Salvation." It is a brave and simple record, that of Robert Hunt, chaplain. Short as was his life in America, the Church and the nation owe high honor to his memory.

Virginia was fortunate in the services of Robert Hunt; she was no less favored in the ministrations of the Rev. Alexander Whitaker, who was foremost among the little band of clergy that came out from England in the early years. After its bitter early experience the colony expanded rapidly, both up and down the river. In 1611, at Henrico—now Richmond—a church was built and the care of the congregation committed to Mr. Whitaker, who, in addition to his labors in the colony, gained by his missionary activity the title of "Apostle to the Indians." He it was who baptized Pocahontas and united her in marriage with Mr. Rolfe. His character is thus sketched by a contemporary: "I hereby let all men know that a scholar, a graduate, a preacher, well borne and friended in England; not in debt nor disgrace, but competently provided for, and liked and beloved where he lived; not in want but (for a schollar and as these

days be) rich in possession and more in possibilities; of himself, without any persuasion (but God's and his own heart) did voluntarily leave his warm nest; and, to the wonder of his kindred and amazement of them that knew him, undertook this hard, but, in my judgment, heroical resolution to go to Virginia, and help to *bear the name of God unto the gentiles.*" He seems never to have regretted his decision, for, in after years, writing from his Virginia parish, he says, "I maruaile much that so few of our English ministers come hither. Doe they not either willfully hide their tallents, or keepe themselves at home for feare of losing a few pleasures? But I refer them to the Judge of all hearts, and to the King that shall reward every one according to the gaine of his tallent. I, though my promise of three yeeres' service be expired, will abide in my vocation here until I be lawfully called from hence. And so, betaking us all unto the mercies of God in Christ Jesus, I rest for ever."

It was by such as these that the foundations of Virginia were laid, that Virginia which came to be the mother of Churchmen as well as the mother of statesmen. Humanly speaking, everything depended upon the men who began the work, and, in the providence of God, the few who were found were fit for the task.

IV. *The Widening Fields*

It is of course impossible, and would not be desirable, in these articles to attempt even to summarize the entire history of a diocese. Our purpose is only to show how the Church came, and to sketch certain features of the beginnings of her work. But if we would grasp the importance of the day of small things we must view it in relation to the results which flowed from it; therefore it is well to take a glance at certain historical features of Virginia, the cradle of the American Church.

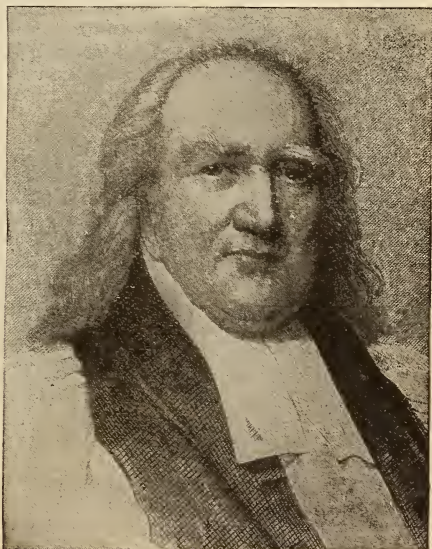
Here Church and State marched side by side, or rather, the Church *was* the State. It was in the second crude little church at Jamestown, in 1619, that there met the first representative assembly in America to establish self-government upon this continent; and the laws they passed had quite as much in them about ministers and church attendance, Sundays and sacraments, as about judges and courts, debtors and drunkenness. They even provided that the members of the legislature should attend divine service upon the "thyrd beating of the drum, under a fine of two shillings and sixpence." With such a conception of the Church as embracing all people and permeating the community life, it was to be expected that as settlements grew the Church too would grow; and, though (contrary to the practice of Puritan Massachusetts) Quakers and non-conformists might reside unmolested within the bounds of the colony, it was true that Virginia in those days was a colony of Churchmen.

It was in 1639 that the third Jamestown church was built, a structure of brick whose old tower survived the devastations of two great wars and is shown in an accompanying picture. This third church saw the Virginia Colony firmly established, but with its growth the influence of Jamestown waned and passed. Williamsburg became the capital, and in 1715 what is now called Old Bruton Church became its successor as the court church of the Colony.

But before the glory of Jamestown altogether departed, a significant event took place in the founding at Williamsburg of William and Mary College in 1693. In this early movement toward higher education there was a missionary purpose, special provision being made for the education of Indian boys.

Later the Church experienced dark days in Virginia, partly because of

prosperity. Plantation life grew abundant and easy, and clergy of less character and devotion were attracted to Virginia. Missionary zeal largely died out. The colony grew peaceful and prosperous and safe—and at the same time less concerned about the ideals of religion,—though even then there were saints not a few. But the Revolutionary War was a sad experience for the Church in Virginia. Notwithstanding the fact that the greatest leaders in that movement were her own sons and were faithful Churchmen, the Church suffered severely because of its supposed union with the English state. It was difficult to convince the plain people anywhere in the American colonies that there was not an unholy alliance between King George and the Episcopal Church. "At the outbreak of the war the clergy in Virginia numbered ninety; at its close there were twenty-eight. Legal proceedings and enactments following the Revolution stripped the Church of most of her power; the grants of the English crown were of course taken from her, and she became a mark for plunder. Glebes and church buildings were sold for a



BISHOP MOORE, OF VIRGINIA

How Our Church Came to Virginia

song and the proceeds were directed to be used "for any public purposes not religious." Under this act a thorough-going disestablishment was carried out which caused much hardship. Discouraged and without support, many of the clergy abandoned their spiritual calling." Despite the fact that Virginia had for twenty-two years had a bishop in the person of James Madison, the difficulties against which he struggled were so great that at the convention of 1812, following his death, only thirteen clergy were gathered. But this period was the low-water mark of the Church in Virginia. In 1814 the Rev. Richard Channing Moore was consecrated bishop and with him began a reconstruction which was little short of wonderful. He found in his diocese only five active clergy; when he died, after an episcopate of twenty-seven

years, he left 95 clergy, serving 170 congregations.*

The Virginia of Revolutionary days is now divided into three dioceses under six bishops and containing nearly 40,000 communicants. To this result no agency has contributed more effectively than the Virginia Theological Seminary, founded in 1821, which has given the Church more than 1,000 clergy, 38 of whom reached the dignity of the episcopate, while more than 70 went to the foreign mission field. Thus, far beyond her borders, throughout our own broad land and in every mission field beyond the sea, the sons of Virginia have gone, carrying the Church's message and planting the ancient faith. Looking back 300 years to the day of Robert Hunt, how truly we may say, "The little one has become a thousand!"

* Conquest of the Continent, page 47.

CLASS WORK ON "HOW OUR CHURCH CAME TO VIRGINIA"

PREPARATION FOR THE LESSON

AMPLE material for this can be found in any good American history read in connection with some history of our own Church. Most teachers will be already familiar with the secular aspects of the founding of the Jamestown Colony, but will need to refresh their minds with regard to its religious and Church significance.

THE FIRST FIVE MINUTES

There should be no difficulty about finding the point of contact with any group of live American children. Ask how they would feel if they suddenly heard that a beautiful, new land had been discovered, and what they would probably do? Show them the difference between exploration and colonization, and compare the little ships to which our forefathers trusted their lives and fortunes with the great ocean liners of to-day.

TEACHING THE LESSON

I. Seeds That Failed.

1. When was our prayer-book used in America for the first time?
2. Tell something about the colony of Roanoke.
3. Who was the first English baby

born in America, and what became of her?

4. What do you know of the Gorges Colony on the Kennebec?

II. The Seed Which Took Root.

1. What historical happenings at the beginning of the seventeenth century turned Englishmen toward colonization?

2. Who was the leader in this movement?

3. Tell of the company which set forth to Jamestown?

4. The circumstances of their landing.

III. Two Godly Men.

1. Describe Robert Hunt.

2. What facts make you think that he was a brave and good man?

3. Give some account of his work.

4. Who was Alexander Whitaker, and what did he do?

IV. The Widening Field.

1. Tell some things that happened in the little church at Jamestown.

2. Why did it fall into decay?

3. How did the Revolution affect the Church in Virginia?

4. Who was Bishop Moore, and what did he do?

5. Tell something about the present state of the Church in Virginia.

How Our Church Came to Our Country

II. HOW OUR CHURCH CAME TO MASSACHUSETTS

By Lydia Averell Hough

I. Pilgrim and Puritan

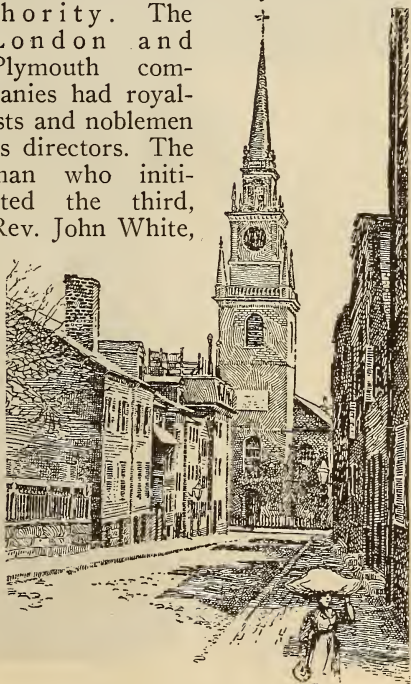
THE early days of Massachusetts were so different from those in Virginia that people are very apt to think the Anglican Church had nothing to do with the founding of the northern colony. It is true that the Congregational system soon became almost universal in Massachusetts, and that only those who subscribed to it could take any public part in religious or political affairs, but there were settlements in Massachusetts made by Church people, and there were many individuals who did not wish to separate from the Church, and many who even wished to continue to use the Prayer Book.

We must remember that at this time the Puritans in England were not outside the Church. They were a party in the Church, intent on reforming it according to their own ideas. Only a small body of men called "Brownists" or "Separatists," to which the Pilgrims belonged, had definitely withdrawn. Non-conformity meant only that one could not subscribe to every rule enforced by king and bishops. Non-conforming rectors might have to give up their parishes, but they might remain in the Church. The Puritans were Non-conformists, the Pilgrims were Separatists.

This was a temporary condition. Later the lines became more sharply drawn, and the Puritans were largely forced out of the Church. Nevertheless, both Puritans and Pilgrims had been trained in the Church. Most of their eminent men were educated at the Church universities of Oxford

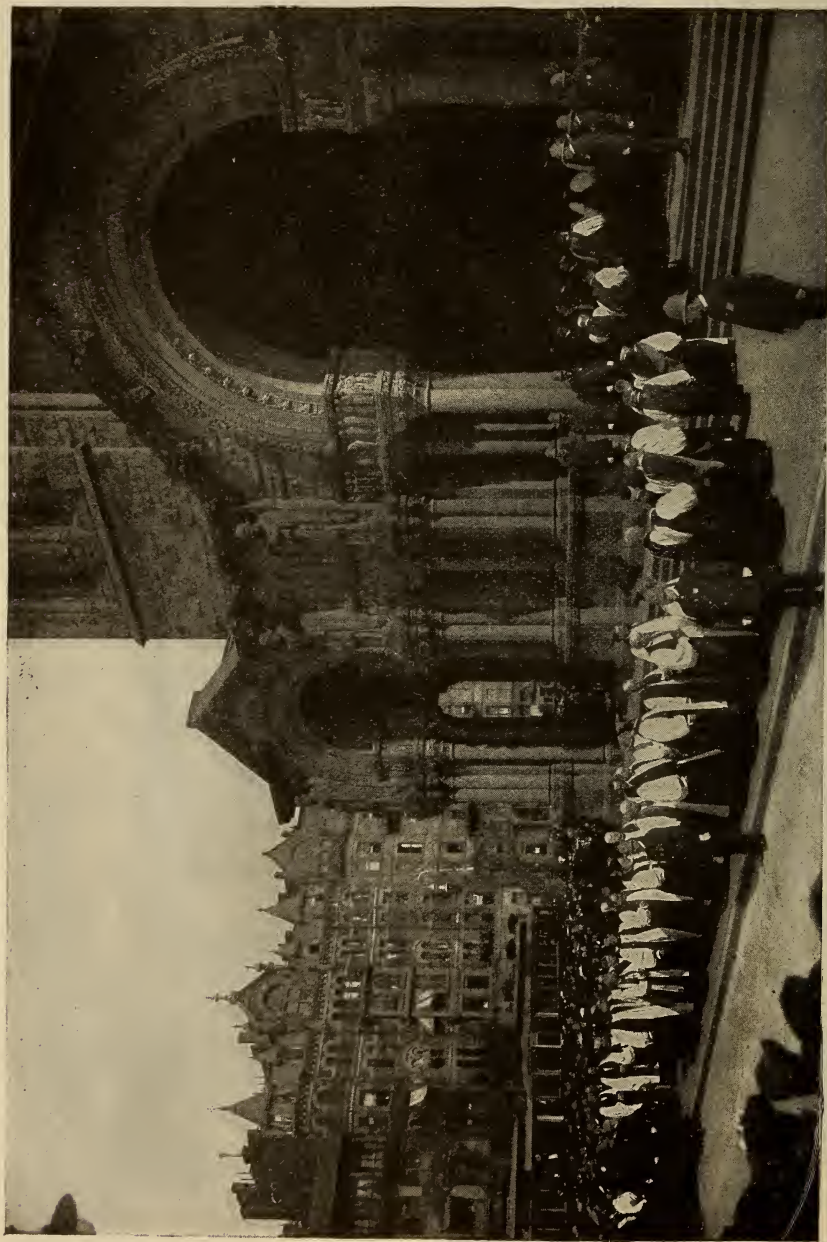
and Cambridge, and many of them were priests. So much of the Puritan movement for the colonization of Massachusetts began under Church auspices that it must have been very hard for any one joining it to foresee how it would turn out. This accounts for our finding among the early colonists so many who did not sympathize with the extreme measures taken after they landed.

All three of the companies under which the settlers obtained their grants were formed by Church authority. The London and Plymouth companies had royalists and noblemen as directors. The man who initiated the third, Rev. John White,



CHRIST CHURCH, BOSTON

Better known as the "Old North," where the Paul Revere lantern was hung



OPENING SERVICE OF THE GENERAL CONVENTION OF 1904

The procession in Copley Square entering Trinity Church, Boston. The Archbishop of Canterbury is seen at the rear of the line

How Our Church Came to Our Country

though a Puritan, was still rector of Trinity Church, Dorchester. The Rev. Francis Higginson, who went out in the first ship-load under this charter, made the often-quoted exclamation: "We will not say, as the Separatists were wont to say, at their leaving England, 'Farewell, Babylon! Farewell, Rome!' But we will say, 'Farewell, dear England! Farewell, the Church of God in England, and all the Christian friends there!' We do not go to New England as Separatists from the Church of England." He was probably quite sincere in this, though his later actions do not seem consistent with such words. There was even a bishop who seriously considered joining the Puritan colonists—the bishop of Bath and Wells. He was prevented by age, but it is interesting to wonder how Congregationalism and a bishop would have got on together. It is not strange that under such auspices some staunch Prayer Book Churchmen should have come out among the colonists.

Before we learn anything about the distinctively Church settlements, or the individuals who represented the Church in Massachusetts in this first period, we must stop and think about one characteristic of the times which colors the whole history of them, and makes it hard sometimes to judge of the real character of persons and events. This characteristic is intolerance! It was almost universal, and it not only made men ready to persecute all who differed from them, but unable to see any good in their actions. If a man's opinion did not agree with theirs, he was not only a heretic and an atheist, but an evil-liver and a menace to the commonwealth! We shall see one instance of this tendency in the descriptions of Merrymount—and there were many others. Holland was the only country which had learned (under the Inquisition) the folly and sin of persecution;

and even among the refugees there it is doubtful if there were many who would not have liked to coerce others if they could. Contemporaries wrote of the hospitable little country: "It is a common harbor of all heresies," "A cage of unclean birds," "The great mingle-mangle of religion."

One of the Puritans summed it all up in the rhyme:

"Let men of God in courts and churches watch
O'er such as do a Toleration hatch,
Lest that ill egg bring forth a cockatrice

To poison all with heresy and vice."

Since persecution was so general it became almost a measure of self-preservation. At any rate the Puritans considered it such. But we shall not understand it unless we remember the extreme value they attached to unanimity of opinion. That, and not religious freedom, was their real object in coming to Massachusetts. Partly because religious freedom was *not* what they wanted did the Pilgrims leave Leyden, and Fiske says that the reason freedom of belief was not stipulated in the Massachusetts Bay charter was because neither party to the agreement wanted it.

History has at last taught men that absolute unanimity is not wholesome, and Providence and human nature saw to it that the Puritans did not get it. To this end the Church settlements and adherents contributed!

II. The Unwelcome Churchman

We have learned about the colony on the Kennebec, sent by Sir Ferdinando Gorges. His son Robert founded one at Wessagusset, and this had some intercourse with Plymouth. Once a party from the former stayed over Sunday in the latter town. They were pleasantly received, but their chaplain, the Rev. Mr. Morrell, was completely ignored in the meeting-house services. This was the more ignominious because he bore a com-

How Our Church Came to Our Country

mission of superintendence over the churches of New England!

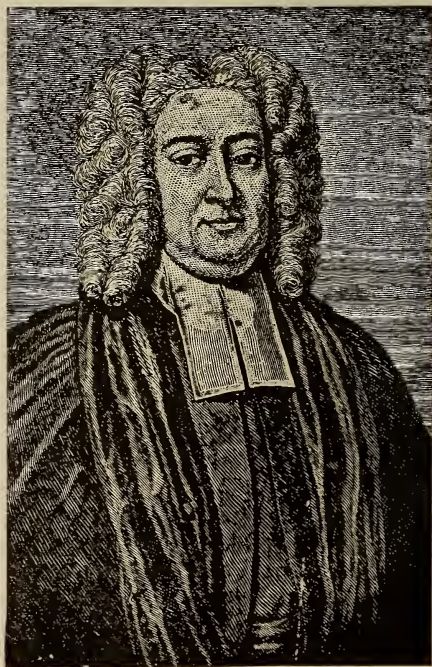
The most picturesque settlement of Churchmen in New England is that at Merrymount, where Thomas Morton, "of Clifford's Inn, Gent.," tried to live the life of an old-fashioned English squire, keeping Christmas with beef and ale, and May Day with dancing around the maypole—in which the savages joined. Such levity was visited with fine and imprisonment. Banishment followed, and when Morton unwisely returned to look after his property, he was so harshly treated that he died, broken and dispirited. It was plain that a Churchman who adhered to his training and traditions was not wanted in the colony!

Another settlement where attachment to the old Church lingered was Naumkeag, or Salem. There had been a fishing station on Cape Ann, whose inhabitants, as the Plymouth settlers claimed their land, removed to Naumkeag. Their leader was Roger Conant. He had lived at Plymouth, but did not sympathize with the Separatist measures of the elders there. At Salem was formed the first Episcopal congregation in New England. This was just a year after Governor Endicott, with the active assistance of two ministers—one of them being the Rev. Mr. Higginson, who had so eagerly protested his love for England and the Church—had organized a Congregational society of the most independent type.

The story of the founding of this Salem parish brings into view two representative Churchmen—John and Samuel Brown. They had joined the enterprise as Churchmen, and intended to remain such, notwithstanding the inconsistency of Mr. Higginson. They had daily prayers in their houses, and even gathered a congregation separate from that of the meeting-house, to which they read the services of the Prayer Book. The

Browns were members of the Council and too prominent to be ignored. Summoned before the governor, they did not mince matters, but denounced the ministers as "Separatists and Anabaptists," and refused to give up that "sinful imposition in the worship of God," as their opponents called the Prayer Book. They were found guilty of mutiny and faction and ordered to leave the colony. There is a tablet in St. Peter's Church, Salem, to the memory of their "intrepidity in the cause of religious freedom."

Among other Churchmen whom we might mention (like Oldham and the Rev. Mr. Lyford at Plymouth), one name stands out clearly and pleasantly from the history of the times. The Rev. William Blackstone had settled in Shawmut, and the present Boston Common is a part of the land granted to him by the Gorges family. When the first settlers came to Charlestown



DR. TIMOTHY CUTLER
*President of Yale College and afterward rector of
Christ Church, Boston*

How Our Church Came to Our Country

he had been there long enough to have a homestead and thriving orchard. The newcomers were sheltered under his roof while they were building their own houses, and regaled with his apples, so redolent of home. But when Boston had grown up about him to a considerable town, Mr. Blackstone was viewed askance by his new neighbors, hospitable and inoffensive though he was. They did not like his being a priest of the Church, even though he did not exercise his ministry; nor did they feel easy about his holding so much land under a title not derived from their charter. Finally he was bought out and constrained to leave the colony and betake himself to Rhode Island.

"I left England," he says, "because I disliked my lords, the bishops; I leave here because I like still less my lords, the brethren." His experiences in Boston seem to have quickened his zeal, for in Providence he was active in the ministry for many years. There he planted another orchard, and used to reward the good children of his flock with his "yellow sweetings"—a rare treat. What a contrast to the less fortunate children under the Puritan "tithing-man"! His biographer draws a quaint picture of the unconventional old gentlemen, when he grew too infirm to walk the six miles to his church, riding on a bull which he had broken to the saddle.

III. Beginning to Build

So years wore on, and in England the Commonwealth was succeeded by the restoration of the Stuarts. Charles II began to look into the complaints of Churchmen in the colonies, and informed the General Court of Massachusetts that there must be no discrimination "against them that desire to use the Book of Common Prayer." Charles II also took occasion to allude to what he considered to have been the original object for which the charter was granted,

namely, "that in their general godly walk and conversation they should impress the inhabitants with the virtue of the Christian religion." In other words, Charles regarded the colony as a missionary enterprise.

The Court found it difficult to accede to his commands. Their resistance led to the revocation of their charter in 1684, and the colony came under the control of royal governors. Then the tables were turned, and though they were supposed to respect the liberties of the Puritans, the governors began to enforce the wishes of the Church party in a high-handed way, met by equally high-spirited resistance. They demanded one of the meeting-houses to worship in, and on Good Friday, 1687 (a singularly inappropriate day for such an act), they took possession of the Old South Church. On Easter Day the services lasted from eleven to two, while the embittered owners of the place waited part of the time outside. "A sad sight," says the Puritan, Judge Sewall; and surely not a joyful one to any discerning lover of the Church. But such impolitic behavior did not last long, and the Church grew in general esteem. From being exposed to "great affronts," having their ministers called "Baal's priests," and their prayers "leeks, garlic and trash," they had come, before the Revolution, to be "the second in esteem among all the sects."

Some of the early parishes which were founded during this time were Queen Anne's Chapel, Newburyport, in 1712, one in Marblehead, 1707, and one in Braintree, 1702. But the two which had the greatest influence, and were in a sense mother churches, were King's Chapel and Christ Church, Boston.

King's Chapel, built in 1690, resulted from the controversies just described. The first building was a plain wooden structure, on part of the ground now occupied by the church. The site was

How Our Church Came to Our Country

probably taken from the town burying-ground, as the bitterness of feeling toward the Church led to a refusal to sell them land for the building. In 1710 there were eight hundred members of the congregation, and about 1713 they began to request that a bishop should be sent to them. King William and Queen Mary befriended the parish, and sent gifts of plate and a library. They also gave a hundred pounds yearly toward the salary of an assistant minister. After a while the Society for the Propagation of the Gospel came to the assistance of the local Churchmen, and when it was necessary to rebuild the church for the third time, the Society aided them to put up the present stone edifice. The later history of King's Chapel is rather a sad one from the Churchman's point of view, for this most important stronghold of the Church in the Massachusetts colony was, by a process too long to be described here, alienated from her communion, and is today the property of the Unitarians.

In 1722 the growth of the congregation caused the founding of Christ Church, of which the cornerstone was laid in the next year by Rev. Samuel Myles of King's Chapel. In four years this parish also reported eight hundred attending the services.

Christ Church played a very important part in the church life of Massachusetts until the Revolution and afterwards. Its records give a pretty clear outline of the history of those days. It was particularly fortunate in its first rector, Dr. Timothy Cutler, who was one of the group of Yale professors whose conversion to

the Church made such a sensation in 1722. He went to England for ordination at the expense of the parish, and returned with a commission from the "Venerable Society" (The S. P. G.) as rector. He sent regular reports to the Society, which throw much light on details of life in Boston at that time. "Negro and Indian Slaves belonging to my Parish," he writes, "are about thirty-one, their Education and Instruction is according to the Houses they belong to. I have baptized but two. But I know of the Masters of some others, who are disposed to this important good of their Slaves." He had a mission at Dedham, and some other places, and the people were "so zealous that several of them ride between ten and sixteen



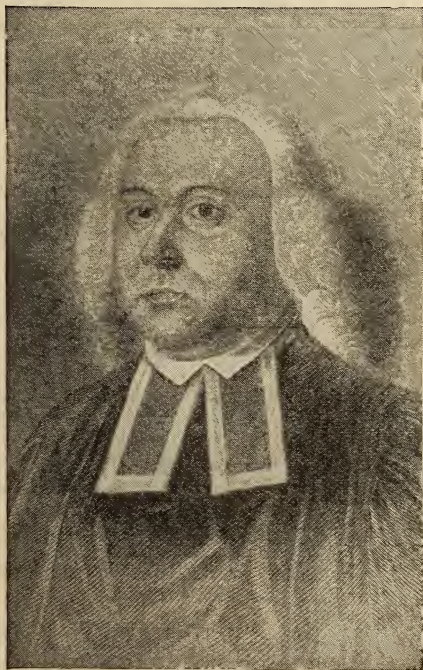
Photo by Underwood and Underwood
KING'S CHAPEL, BOSTON

How Our Church Came to Our Country

miles to the Monthly Communion." He reports the baptism of "1 Adult Indian Female, who had left the Barbarity of her Kindred."

Dr. Cutler died in 1765, in time to escape the trials of the Revolutionary War. He was succeeded by the Rev. Mather Byles, like himself a Connecticut Congregationalist, who was called to Christ Church and sent to London for ordination.

Trinity Church, founded in 1734, was the third of our pre-revolutionary churches in Boston. Dr. Parker, its rector, at the outbreak of the Revolution stood his ground, telling his vestry that they must either keep the church open and omit the prayers for the King, or go on praying for the King and close the church. The vestry to a single man stood by their rector, the church was kept open throughout the war, and around Dr. Parker Massachusetts Churchmanship afterwards rallied.



THE RIGHT REV. EDWARD BASS, D.D.
First Bishop of Massachusetts

IV. *The Revolution—and After*

The Revolution came like the rains and the flood in the parable, to test the durability of the building which the Church had done. Because it was so intimately connected with the government of England, it was naturally accused of being royalist and unpatriotic by the colonists. Some of the clergy and laity did feel bound, by their ordination vows or their Church adherence, to uphold the royalist side. They were as sincere and suffered as much as the staunchest patriot. But there was nothing in the doctrines of the Church, as such, to necessitate allegiance to George III. Many of the leaders on the side of the colonies were Churchmen, as we know, and after the new government was established, it was loyally supported by the Episcopal Church. When the alternative was presented of praying for the King or changing the words of the Prayer Book, American Churchmen, with searching of heart, did the latter. The coveted gift of the episcopate was delayed because they would not take the oath of allegiance.

In New England, particularly, where the Church had grown under such difficulties, men had come into her communion from conviction, after investigation of her claims, and had not merely accepted her as part of the established order of things. Their conversion had been a mental and spiritual matter, less connected with outward things like politics, and it was the easier for them to reorganize the Church as separate from the state.

Bishop Bass was the first Bishop of Massachusetts. His consecration took place on May 7, 1797, and his consecrators were Bishops White, Provoost and Claggett. This was the first consecration to the episcopate to take place in New England and the second in America. He was succeeded by Bishop Parker, under whom the Church in Massachusetts was wisely guided and adjusted to the new needs.

How Our Church Came to Our Country

Within the limits of this article we cannot hope to follow the Church farther in her ministry to the people of Massachusetts, but we must point out the tremendous changes that have taken place, and how wonderfully she has been blessed. From being the hotbed of oppression and persecution against Churchmen, Massachusetts has become the place where, perhaps more than in any other, the Church is held in honor by all classes and creeds. Her progress during recent years has been proportionately greater than that of any other Christian body, with the exception of the Roman Catholics, who have increased by immigration.

Contrast the picture of the early Churchmen, standing alone for their faith, slandered and reviled and driven out, with the picture on a previous page, where the General Convention of 1904, with its long line of bishops, marches through Copley Square into the entrance of Trinity Church, Boston, made sacred by the life and ministry of Phillips Brooks.

Here in Massachusetts, where the Church had such a struggle to gain even a foothold, and where the private exercise of her rites was forbidden, we have today two dioceses reporting 297 clergy and 66,217 communicants—and the work goes on!

CLASS WORK ON "HOW OUR CHURCH CAME TO MASSACHUSETTS"

PREPARATION FOR THE LESSON

GENERAL English and American history will give the background of the struggle between Puritanism and the Church which seemed to find a focus in Massachusetts. Any good Church history will be of assistance. See also "Some Memory Days of the Church in America," "The Indebtedness of Massachusetts to Its Six Bishops," Volume VII of "The American Church History Series," and Volume I of "The History of the Eastern Diocese."

See also the story of "The Maypole of Merrymount" in Hawthorne's "Twice-told Tales"; but remember in reading it that he is using his imagination to set forth a point of view of the stern Puritan who did not wish to be happy himself nor intended that any one else should be.

THE FIRST FIVE MINUTES

All your children know a good deal about the landing of the Pilgrim Fathers on Plymouth Rock and the settlement of Salem and Boston. Try to bring out whatever else they may know about the early characteristics of the Massachusetts colony. Some of your class may have been in Boston. Ask what historic places they have seen. Get them to tell what happened at the "Old North Church."

TEACHING THE LESSON

I. Pilgrim and Puritan.

1. What was the difference between the Pilgrim and the Puritan?

2. How far were English Churchmen represented among the founders of the Massachusetts colony?
3. With what feelings did the Rev. Francis Higginson leave England?
4. Did the colonists really want religious freedom for every one?

II. The Unwelcome Churchman.

1. What do you know about Thomas Morton of Merrymount?
2. Tell something about John and Samuel Brown of Salem.
3. What happened to the Rev. William Blackstone?

III. Beginning to Build.

1. How did the restoration of the Stuarts affect the Church in Massachusetts?
2. Tell how Churchmen borrowed a meeting-house.
3. What early parishes were established?
4. Who was Timothy Cutler and what did he do?*

IV. The Revolution—and After.

1. What changes did the Revolution bring to the Church in Massachusetts.
2. What do you know about the first bishop of Massachusetts?
3. Show the contrast between the Church's past and present.

* Christ Church, Boston, of which Dr. Cutler was rector for so many years, called the "Old North Church," where Paul Revere's friend hung the signal lantern on the night before the battle of Lexington, is the oldest house of worship in Boston.

How Our Church Came to Our Country

III. HOW OUR CHURCH CAME TO CONNECTICUT

By the Rev. Dr. Samuel Hart

I. The Beginnings



Weather-cock of Christ Church, Stratford

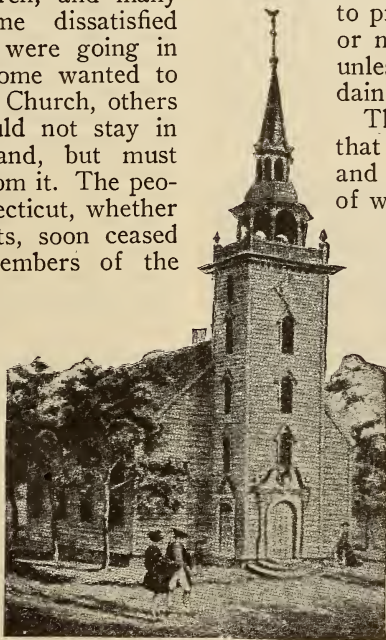
have been called Separatists. They had all been brought up in England, in the old Church, and many of them had become dissatisfied with the way things were going in England; but while some wanted to change and purify the Church, others thought that they could not stay in the Church of England, but must separate themselves from it. The people who came to Connecticut, whether Puritans or Separatists, soon ceased to call themselves members of the Church of England. Among their ministers were fourteen or fifteen men who had been ordained in England; but after they came here they had no more ordinations by bishops. Some of them even believed that they could ordain their own ministers simply by the laying-on of hands

by chosen members of the congregation. There was a very curious ordination in Milford, where one of the men who was to lay on hands was a blacksmith, and he thought, because he used leather mittens in his work in the blacksmith shop, that the proper thing to do was to put on his mittens for the service; it was called the "leather-mitten ordination." One result of this was that sober-minded men and women began to think that perhaps after all the Church of England was in the right; that it might be best to follow the example which had been prevailing in the Church for many hundreds of years, that no one should be considered to have the right

to preach the word of God or minister the sacraments unless he had been ordained by a bishop.

There were other things that set people to thinking, and called up recollections of what they had learned in

old England. Three or four copies, perhaps more, of the Book of Common Prayer (which Bishop Williams once said was the first and best missionary of the Church) had been brought to Connecticut. One belonged to Samuel Smithson of Guilford. It fell into the hands of a young man who was then preparing for



CHRIST CHURCH, STRATFORD

How Our Church Came to Our Country

college, or perhaps had entered college, Samuel Johnson. He read it, studied it, learned from it some things which he had not known before, and thought seriously of what he had learned. He came to the conclusion that the teachings of the Prayer Book were the teachings of the Word of God; and when he became a Congregational minister he used the prayers which he had learned, and the people thought that he was peculiarly "gifted in prayer," and wondered how he could express himself so well. He became, under God's providence, the founder of the Church here in Connecticut. There was another Prayer Book in Plymouth; and this led directly to the establishment of two or three parishes in Connecticut, one or two in Western New York, and one or two in Ohio.

The English Society for the Propagation of the Gospel in Foreign Parts was founded in 1701. In the very next year a few Churchmen at Stratford asked the Society to send them a clergyman of the Church of England. Almost at the same time, the first two missionaries, Mr. Keith and Mr. Talbot, came to America, and they spent a Sunday in New London. The minister of the Congregational society there, who was afterwards Governor of the Colony, Mr. Saltonstall, received them very courteously; and one of them preached from his pulpit in the morning and the other in the afternoon. I do not suppose that they read the service out of the Prayer Book; but this was certainly the first time that clergymen of the Church of England officiated, as such, in Connecticut. Four years afterwards came the time when the missionary at Rye, Mr. Murison, under the protection and patronage of Col. Heathcoate, preached and baptized in the towns from Greenwich to Stratford. The result was the establishment of the first parish of the colony in Stratford in 1722, and Mr.

Pigot was settled there as its first clergyman.

II. The Colonial Church

The year 1722 is notable in the history of the Church in Connecticut, not alone because it was the year in which the first parish was founded, but still more because a much more remarkable thing happened. Before that time seven young men, Congregational ministers of good learning, men of influence and of reputation, were in the habit of meeting in New Haven to read the books in the college library and to talk over what they read. As they read and studied, and as Mr. Johnson, who was one of them, remembered what he had learned from the Prayer Book, they came to consider seriously whether it was right for them to minister to their congregations any longer, unless they were first ordained by a bishop; and they united in sending a letter to the "fathers and brethren," who were assembled at the College commencement in the year 1722. It led to much excitement and discussion; and the result was that of these seven young men four made up their minds that they must cross the ocean and ask the Archbishop of Canterbury to ordain them. I do not suppose that a thing like that ever happened before or since. Here were some of the picked men of the community, honored for their learning and their character, going across the ocean, three thousand miles in a sailing vessel, because they were satisfied that they could not any longer minister to their people without receiving ordination from a bishop. Three went in the first year: Dr. Cutler, Mr. Brown and Mr. Johnson; and Mr. Wetmore followed a year later. Yale College at this time had a faculty of two, the rector and the tutor (we should say the president and the professor); these were Dr. Cutler and Mr. Brown. Dr. Cutler came back to be rector of Christ Church in Boston; and Mr.

How Our Church Came to Our Country



THE REV. DR. SAMUEL JOHNSON

Johnson to be, as I said, the real founder of the Church in Connecticut. Mr. Wetmore ministered in New York; but Mr. Brown died of the smallpox in England.

Then for about fifty years, other young men followed the example of these four. Forty-four candidates crossed the ocean before the Revolution; and of these, seven lost their lives in the venture. It was not an easy thing in those days to cross the ocean and to return; and, besides, England was continually at war with France, and the smallpox was a terrible scourge. For Hebron five men were sent out, one after another. One pined away in a French prison, one died of the smallpox, one was lost at sea, and one died in the West Indies on the way back; only the fifth was able to come back to minister to that parish.

The War of the Revolution broke out, as you remember, in 1775; and the independence of the colonies put an end to the work of the Society for the Propagation of the Gospel in this country. But before this time there were twenty-five organized parishes of the Church in Connecticut served

by sixteen clergymen; and a considerable part of the population had from choice become adherents of the Church of England, holding to it through all the political troubles. But during the Revolutionary War the progress of the Church was greatly hindered.

III. Bishop Seabury

The preliminary treaty of independence was signed November 30, 1782, though the British did not evacuate New York until nearly a year later. But in March of 1783, the Church clergymen of Connecticut, fifteen still remaining in service, and ten of them able to attend the meeting, met at Woodbury. They were determined to act at the earliest possible moment, with a view to declaring their position and completing their organization; for though they and their congregations had been priests and people of the Church of England, they had not been able as colonists to secure a resident bishop or even a visit from one of the bishops of the mother country. They instructed their secretary, Abraham Jarvis, afterwards the second Bishop of Connecticut, to write to their brethren in Philadelphia as to the principles which they felt obliged to maintain; and they also proceeded



House in which Bishop Seabury was elected

How Our Church Came to Our Country

to elect a suitable man whom they might send abroad to seek consecration as bishop for this independent state. Their first choice was the Rev. Jeremiah Leaming, but his infirmities, it was recognized, would not allow him to undertake the work; and then they asked Dr. Samuel Seabury to take up its burden.

Samuel Seabury, Jr., was the son of a Church of England clergyman of Connecticut, and a graduate of Yale College in 1748. Dr. Johnson, who had seen much of him during his college course, described him as "a solid, sensible, virtuous youth." For four years after graduation he studied theology and acted as a catechist at Huntington, Long Island; and in 1752, being yet too young for ordination to priests' orders in England, he went to Edinburgh for a year's study of medicine at the University. The knowledge of that science which he acquired served him in good stead in later years, enabling him to be of great help to the poor; but his sojourn in the capital city of Scotland also led to his acquaintance with the Episcopal Church of that land, which was under the ban of the civil government and disestablished. In the next year he went to England, presented his testimonials and passed the necessary examinations, and was ordained in the chapel of the Bishop of London. He returned home with an appointment as missionary at New Brunswick, N. J., whence he was transferred to Jamaica, L. I.; in 1766 he was chosen rector at Westchester, N. Y.

At the breaking out of the Revolution he took up the cause of the mother country, and suffered some indignities; and presently he withdrew within the British lines and served as chaplain to the army in New York City until the close of the war. From that city he sailed for England in Admiral Digby's flagship, after his election to be Bishop of Connecticut, to seek consecration to that office. He

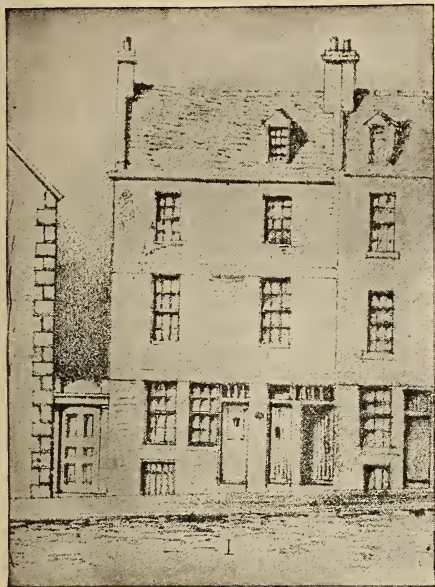
found friends in England, but it was impossible to attain there the fulfillment of his purpose. The English bishops did not dare to act without the authority of Parliament, and it was vain to plead with them that Parliament had nothing to do with a service which they might render to fellow Churchmen in an independent country.

He waited long, and made trial of many plans; friends did what they could to help him; but at last, feeling (as he said) that he had been "amused if not deceived," he decided to wait no longer. He knew of an independent Episcopal Church in Scotland, with which he had worshipped thirty years before; and the clergy of Connecticut also knew of it, and had charged him, if the English bishops would not grant his request, to present it to those in Scotland. To Scotland, therefore, he turned, and there he was cordially received; and in an upper room in the residence of Bishop Skinner of Aberdeen he was consecrated a bishop with a "free, valid, and purely ecclesiastical episcopacy" on the 14th day of November, 1784.

Returning by way of Halifax and Newport, Bishop Seabury arrived at New London late in June, 1785. On the second day of August he met his clergy at Middletown, and on the following day he held his first ordination there, admitting four men to the diaconate. He then entered upon eleven years of diligent labor, joining to the duties of the episcopate those of the rectorship of St. James's Church, New London. His visitations of the parishes in all parts of the State were constant and extended; and he gave the first example to the whole Anglican communion of the modern working bishop.

Bishop Seabury's influence was also great in the organizing and furnishing of the national Church. After much delay, the Churchmen of New England united with those in the Middle

How Our Church Came to Our Country



HOUSE OF BISHOP SKINNER, ABERDEEN
Where Bishop Seabury was consecrated in 1784

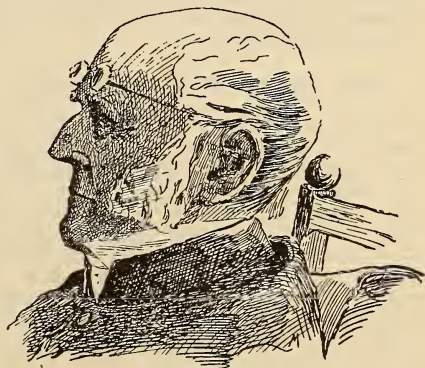
and Southern States, at a General Convention which met in October, 1789, in one organization which continues to this day. Bishop Seabury and Bishop White, of Pennsylvania, men of different types and habits of thought, both strong in convictions but conciliatory and far-sighted, sat together as the House of Bishops at its first session; and both of them consented to every act of legislation and every change in the Book of Common Prayer which was adopted at that time to meet the needs of the Church in the new nation. An important return to primitive worship was made in the insertion of the Oblation and the Invocation in the Communion office, as they were used by the Scottish bishops and their people, who had drawn them from ancient sources. In 1792 Bishop Seabury united with the three bishops consecrated in England for Pennsylvania, New York, and Virginia in consecrating Dr. Thomas John Claggett to be Bishop of Maryland; and through him the succession

brought from Scotland to Connecticut has passed to every later bishop of the American Episcopal Church.

The end of his busy life came, as he had hoped and prayed, suddenly. On the 25th of February, 1796, as he sat in the house of one of his wardens, he was stricken with apoplexy and passed from his earthly labors. Standing at a critical point in our church's history, he had been able to moderate between the old and the new, and thus he had exercised an influence in both Church and State, the power and memory of which cannot soon pass away.

IV. What has Followed

Bishop Seabury was succeeded by Bishop Abraham Jarvis (1797-1813); and, after an interval of six years, he was succeeded by Bishop Thomas Church Brownell, in whose long episcopate (1819-1865) the Church in Connecticut made much quiet progress. An Episcopal Academy had been founded under the first bishop; but a college charter could not be secured for it. In 1823, however, a charter was granted for Washington College, now Trinity College, in the foundation of which the Church people took a prominent part; and various diocesan boards of trustees were



very truly yrs,
J. Williams.

organized. Fourteen years before Bishop Brownell's death, Dr. John Williams was chosen to be his assistant; and he was the bishop of the diocese for thirty-four years after Dr. Brownell's death, his episcopate extending from 1851 to 1899. He was a man of great learning and of great influence both in Connecticut and in the councils of the national Church. He founded the Berkeley Divinity School for candidates for Orders, and was for forty-five years its Dean; and like the first and the third bishops of the diocese, he was for the latter part of his life the Presiding Bishop. The present Bishop, Dr. Chauncey B. Brewster, was consecrated in 1897,

and was for two years Bishop Williams's coadjutor.

As early as 1750, it was estimated that the adherents of the Church of England in Connecticut were a fourteenth part of the population. At the present time, in spite of the fact that much more than half of the inhabitants of the State are of foreign birth or immediate foreign descent, the direct ministrations of the Church extend to (perhaps) one-tenth of the population. About one person in twenty-six is recorded as a communicant on our rolls; and this ratio, though of necessity declining, is believed to be still greater than that in any other State of the Union.

CLASS WORK ON "HOW OUR CHURCH CAME TO CONNECTICUT"

PREPARATION FOR THE LESSON

HERE again, as in November, the school histories will be a great help, and many of your children will already have some idea of the extension of settlement westward from Massachusetts; first in Rhode Island and then in Connecticut. A large part of the state was settled by representatives of the Puritan colonies in New England, but the New Haven settlers came almost directly from England. See McConnell's "History of the Church in America," Johnston's "Connecticut" in the American Commonwealths Series, and Volume I of Beardsley's "History of the Church in Connecticut."

THE FIRST FIVE MINUTES

Massachusetts—the subject of our last lesson—is the home of Harvard University. Ask what other great universities the members of the class know. Of course you will try to bring them to name "Yale" at New Haven, about which some of the interest in this lesson centres. It might be worth while to bring out also that an eagerness for education was characteristic of the early colonists. If your class is too young, or for any other reason this point of contact is not adequate, ask what they know about bishops, and who they suppose was the first bishop in America. Possibly in some instances both these "leads" might be followed.

I. The Beginnings.

1. Whence came the first settlers of Connecticut?
2. What was their attitude toward the Church and the ministry?
3. What can you say of the influence of the Prayer Book at this time?
4. Tell about the first service by one of our clergy, and the first established parish.

II. The Colonial Church.

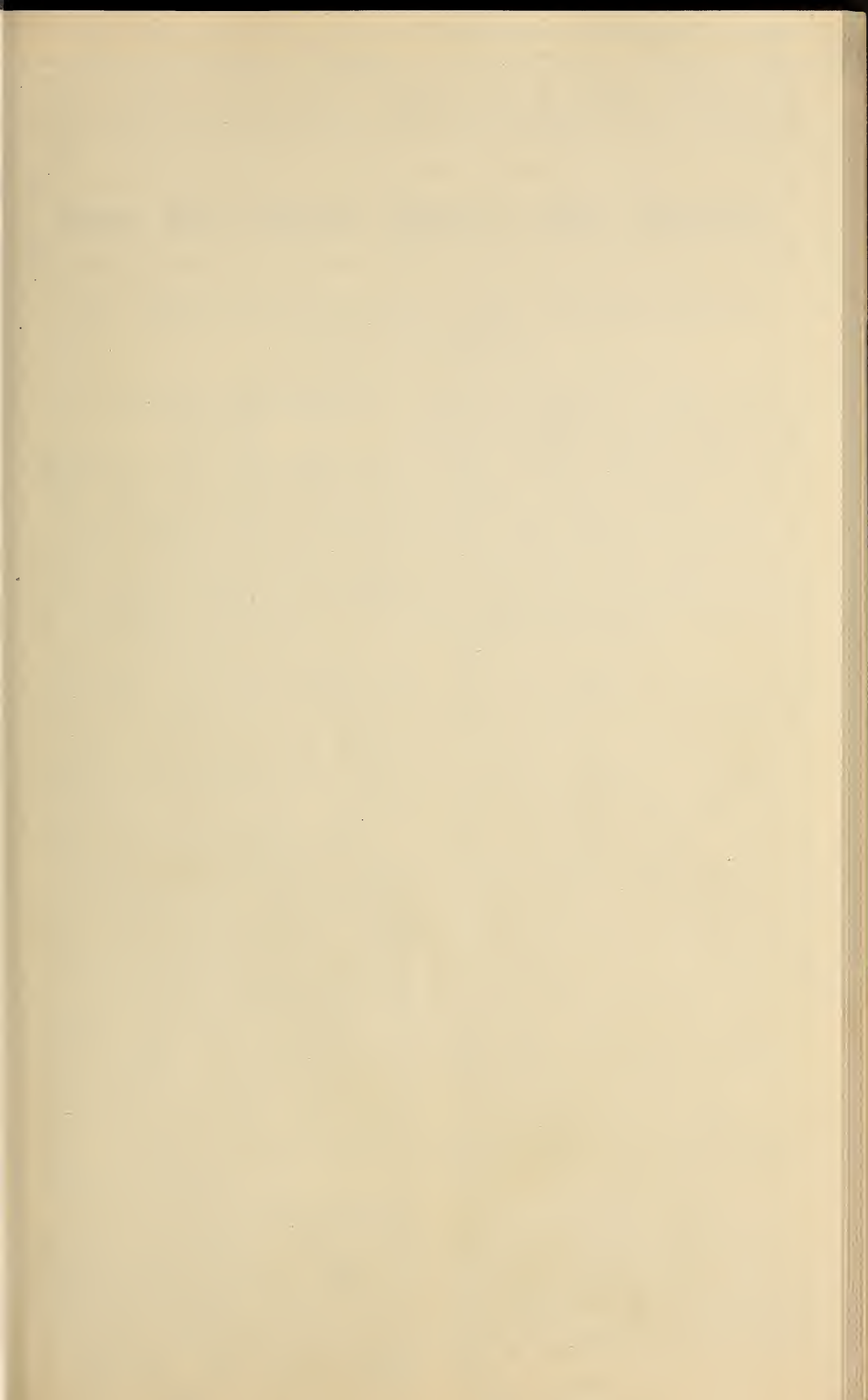
1. What great things happened in 1722?
2. Tell about the four men who sailed for Europe for ordination.
3. What were the difficulties in not having a bishop?
4. What was the state of the Church in Connecticut at the outbreak of the Revolution?

III. Bishop Seabury.

1. What did the Church in Connecticut determine to secure?
2. Describe the choice of their first bishop.
3. Tell something about Samuel Seabury.
4. What experiences did he have in seeking consecration?
5. What can you say about his after-influence upon the Church in the United States?

IV. What Has Followed?

1. Tell something of Bishop Seabury's successors.
2. Who was the greatest among them?
3. What is the present status of the Church in Connecticut?





Note: When this article appeared in "THE SPIRIT OF MISSIONS" it brought out some adverse criticism. Especially was the statement that "Maryland and religious liberty are synonymous" called into question. So far as the editor can judge, authorities differ on this subject. Those who wish to acquaint themselves with another point of view are referred to "Religion Under the Barons of Baltimore," by the Reverend Dr. C. Ernest Smith, rector of Saint Thomas's Church, Washington, D. C.

How Our Church Came to Our Country

IV. HOW OUR CHURCH CAME TO MARYLAND

By Percy G. Skirven

I. Maryland and Religious Liberty

MARYLAND and religious liberty are synonymous. The poet tells us that the pilgrims of New England came to that land seeking "Freedom to worship God"; but it was Maryland that, first among all the colonies, offered to all creeds an opportunity to worship as their consciences dictated.

Very naturally you wonder how this came about; for George Calvert, the first Lord Baltimore, to whom the Charter for the Province was granted in 1632, was an avowed Roman Catholic, and in giving him the charter the King placed Calvert in absolute ownership of the land contained within the bounds of the province.

George Calvert was born of Church of England parents, at Kipling, Yorkshire, England, 1582, and developed into a man of large capabilities. King Charles, recognizing in him the qualities of an excellent business man and an astute politician, made Calvert his principal Secretary of State. In frankly stating his conversion to the Roman Church he so impressed the King with his honesty that he continued him in the Privy Council, and later, in 1625, made him Baron Baltimore, of Baltimore, in the County of Longford, Ireland.

Having failed in a former endeavor toward colonizing in Newfoundland, George Calvert made a visit to the coast of North America. Being impressed with what he saw during a visit to the Virginia Colony in 1629 he asked for the territory now known as Maryland. Here he had expected to build a fortune for himself and his

family, and as a secondary consideration to establish a colony for his Roman Catholic friends, where they might worship without persecution. Destined never to realize his cherished ambitions, George Calvert died in April, 1632, before the charter received the Great Seal. This, however, did not prevent the King from signing that paper on June 20, 1632, granting to Cecilius Calvert, the second Lord Baltimore, all his father had asked.

The encouragement thus offered Calvert was sufficient to cause a great outlay of money by him in fitting out two vessels, the *Ark* and the *Dove*, and providing about 300 colonists for the voyage to America. Leonard Calvert was sent out as governor of the colony, and the expedition left England in November, 1633. After a long and stormy voyage by way of the West Indies they sailed into the Chesapeake Bay on the 27th of February, 1634, and landed March 25th.

Of those who came over in the *Ark* and the *Dove*, the majority were of the Anglican faith.* There does not appear any record of a clergyman among them, nor of services held according to the Church of England very soon after the landing. It is generally believed that Anglicans and Roman Catholics for some years worshipped in the chapel at St. Mary's.

Cecilius Calvert was a great-hearted, far-sighted nobleman, endowed with common sense, and well-liked by the majority of the colonists. He realized that he had a valuable gift in this fine domain, interlaced as it was with beautiful rivers, and divided by the great Chesapeake Bay.

* Johnson's Founding of Md., p. 32.

How Our Church Came to Our Country

He also realized that he held the charter under a Protestant Government, and that owing to the religious feeling in England at that time it was impossible for him to establish an exclusively Roman Catholic colony; indeed, he shrewdly avoided all conditions that would tend to mar the success of his undertaking. "Religious liberty" was the most valuable asset that Calvert had, and, like all good business men, he looked after his business assets with great care. He never came to Maryland, but he was kept in touch with the affairs by his brother, Leonard, the governor.

Upon the arrival of the colonists they at once began to settle the country along the rivers and creeks, building houses and planting the cleared land with corn and vegetables. The warmth of the spring-time soon helped to overcome the disagreeable experiences of life in the New World. The first two years of the colony Lord Baltimore expended more than forty thousand pounds sterling in the transportation of emigrants and provisions into Maryland.

As the Assembly in 1636 was composed of a majority of Roman Catholics, there were some complaints made by the other colonists, and to allay their fears Cecilus Calvert required the following oath of his governor:

"I will not by myself or any other, directly or indirectly, trouble, molest or discountenance any person professing to believe in Jesus Christ, for or in respect of religion; I will make no difference of persons in conferring offices, favors or rewards, for or in respect of religion, but merely as they shall be found faithful and well-deserving, and endowed with moral virtue and abilities. My aim shall be public unity, and if any person or official shall molest any person professing to believe in Jesus Christ, on account of his religion, I will protect the person molested and punish the offender."

This oath was the forerunner of the so-called "Toleration Act" passed by the Assembly in 1649. Shortly after the adoption of the Governor's oath,

about the year 1642, the first building was erected for the Church of England worshipers in St. Mary's County—Trinity Church. Without the formal induction of a minister, the congregation worshiped here without interference. Further up the Potomac River the old Poplar Hill (St. George's) Church was built about the same time. It was in this church in 1650 that the first permanent Church of England minister, the Rev. William Wilkinson, began his thirteen years of ministry. Another church was built for the Church of England colonists at St. Clement's Manor, about the same time as Trinity and Poplar Hill. This church was built by Thomas Gerrard for the convenience of his Protestant wife, her friends and her servants. In the building of these churches may be seen the immediate results of Lord Baltimore's assurances of protection to the colonists in religious worship.

When King Charles I was executed, and the Commonwealth was established under Cromwell, Lord Baltimore at once set about solving the difficult problem of retaining possession of his colony while Cromwell and the Puritans were at the head of the government in England. With characteristic shrewdness he concluded that the best way to do this was to change the complexion of the Council so that it would give to the Protestants half of the votes. He also appointed a Protestant governor of the colony, William Stone. Feeling that his province was still in danger of confiscation, he prepared and had passed by the Assembly in 1649, that law which has become known as the "Maryland Toleration Act." The first clause decreed the death penalty for those who blasphemed God. The second provided against the calling of names. The enumeration of these is interesting, because they show the different sects then within the province; they are: "Heretick, Schisma-



ST. PAUL'S CHURCH, KENT COUNTY, MARYLAND

Built in 1713, it is the oldest building in the state used continuously as a place of worship. The "vestry house," built in 1766, is seen at the left.

tick, Idolator, Puritan, Independent, Prespiterian, Popish Priest, Jesuite, Jesuited Popist, Lutheran, Calvinist, Anabaptist, Brownist, Antinomian, Barrowist, Roundhead and Separatist." The Sabbath was not to be profaned. The last clause, most important of all, was as follows:

"That no person or persons whatsoever within this Province, professing to believe in Jesus Christ, shall from henceforth be any waiss troubled, molested or discountenanced for or in respect of his or her religion, nor in the free exercise thereof within this Province; nor any way compelled to believe or exercise of any other Religion against his or her consent, soe as they be not unfaithful to the Lord Proprietary, or molest or conspire against the Civil Government established, or to be established, in this Province under him or his heires."

The passage of this law was heralded in England, and had its immediate effect on the emigration to the colony. Men of character and wealth were attracted to this delightful country of the New World. The

various religious sects, finding full protection in their worship, lived in harmony with their neighbors. A great reform had been brought about in a peculiar way!

II. Establishing the Church

From the passing of the Toleration Act in 1649 to the Protestant revolution in 1688, the missionary work in Maryland was productive of very little result. The Church of England was interested in the missionary work in Virginia, but under the provision of the Charter of Maryland, co-operation between the Proprietary and the Church was still impossible. Lord Baltimore still neglected to appoint ministers of the Church to "livings" in the colony. However, this did not prevent the gradual growth of the missionary movement, and throughout the province faithful Churchmen held the regular services on Sunday.

On Kent Island a church was built

How Our Church Came to Our Country

on Broad Creek about the year 1652. This was near where the Rev. Richard James had preached eighteen years earlier.* Prior to 1671, Rev. Charles Nicholet, "a minister of God's Word," preached in the upper part of Kent County. He owned 150 acres on the north side of Still Pond Creek, which he called "Lynn," and upon selling this property, in March, 1671, he went to Virginia. At a church in Baltimore County on the Bush River, the Rev. John Yeo preached in 1683. In Calvert County the Rev. William Mullett held services in 1684, and in 1682, in Anne Arundel County, the Rev. Duall Pead baptized children. These were the earliest of the clergy to come to the province to engage in missionary work.

When William of Orange ascended the throne, Lord Baltimore opposed the revolution in England which conferred the crown on William, and the enemies of Lord Baltimore early induced the King to uphold a rebellious body of men in Maryland known as the "Associators," and to take away Baltimore's right to govern the colony. Under date of March 12th, 1691, an address to the settlers was sent to Maryland in which appears the following:

"Wee have thought fitt to take our Province of Maryland under our immediate care and Protection, and by letters Patentt under the Great Seale of England to appoint Our trusty and well-beloved Lionel Copley, Esq., of whose Prudence and Loyalty we are assured, to bee our Governor thereof."

This ended the rule of the Baltimores as Roman Catholics, and not until 1715, when Benedict Calvert embraced the doctrines of the Established Church of England, did they regain their right to administer the government of the province.

Governor Copley's commission, dated February 14th, 1691, outlined

the policy he was instructed to pursue. The establishing of the Church of England by law was one of the first movements he was to set on foot. The right of induction of ministers was vested in him and upon close examination of his commission it will be seen that he came as the personal representative of both the Crown and the Church of England.

The report to the Assembly in 1694, made by the justices of the ten different counties of the province, showed that there were thirty parishes—twenty-two churches and nine ministers. Upon the death of Governor Copley, Sir Francis Nicholson was sent out as governor, and to him the work of building up the Church was a pleasure.

Governor Nicholson took the greatest interest in perfecting the establishment, and offered by way of an incentive "that if a way can be found out to build a house in every parish for the ministers his Excellency (Nicholson) does propose to give five pounds Sterling towards building every such house begun in his Excellency's time." His influence was the strongest help the Church in Maryland had at that time. The expenses of transportation of the ministers into the province was allowed them, and in the year 1697 nine more clergymen came into the colony, making eighteen in all. The time had now arrived for a personal representative of the Bishop of London to take charge of the affairs of the Church, and Dr. Thomas Bray, one of the greatest missionaries ever sent out from England, and noted for his godliness and great intelligence, was sent to Maryland by Bishop Compton to settle the affairs of the infant Church.

Dr. Bray left England on December 20th, 1699, and arrived in the colony in March, 1700. Going at once to Annapolis he summoned the clergy to a "visitation," which was held in that city on May 23rd, 1700. There were

* William Claiborne, a member of the Virginia Company, established a trading post at Kent Island, and brought there, in 1632, the Rev. Richard James, who conducted the first services of the Church of England within the territory known as Maryland.

How Our Church Came to Our Country



TRINITY CHURCH, ST. MARY'S COUNTY, MARYLAND

Built of brick from the first State House. The altar is from the mulberry tree under which Lord Baltimore made a treaty with the Indians.

present seventeen clergymen representing fifteen of the parishes. To these he delivered a charge, and gave them instructions in their clerical work. This good man was able so to impress the importance of the establishment upon both the clergy and the Assembly that the work received a great impetus.

After a short period (less than six months) of hard work in the province in the interest of the Church, Dr. Bray returned to England to help in getting a law passed that would firmly establish the Church in Maryland.

Dr. Bray gave his personal attention to the law and, after many difficulties, when the Assembly convened at Annapolis on March 8th, 1702, Governor Nathaniel Blackistone instructed the members of the Assembly to "fill in the blanks and pass the bill without amendment." This was done and the Assembly adjourned, having passed the "Act for the Establishment of Religious Worship in this Province According to the Church of England and for the Maintainance of Minis-

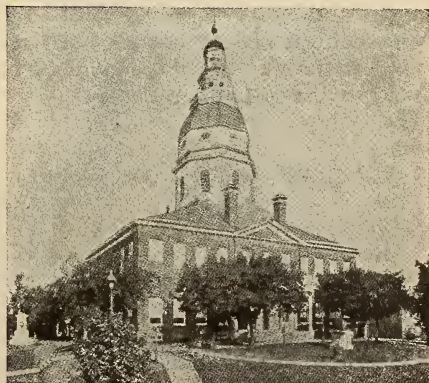
ters," by which law the Church in Maryland was governed for over seventy years, until the outbreak of the Revolution.

Space forbids telling the story of the S. P. G. missionaries who followed Dr. Bray, and kept alive the spirit of religion, laying foundations for the future Church in Maryland. We must also pass over the interesting Revolutionary period with its "Declaration of Rights," its "Vestry Act" (1798), etc. (for these, see Hawk's "Narratives"); and pass on to speak of

III. Two of Maryland's Bishops

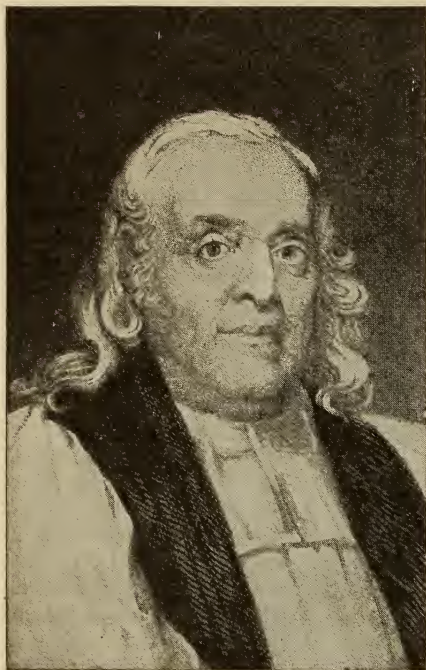
It is of course impossible, within the limits of so brief an article, properly to trace the history of the Church in Maryland; but at least two of Maryland's bishops should be mentioned. The first, Thomas John Claggett, for many years rector of St. James's Church, Anne Arundel County, was not only the first bishop of Maryland but the first man consecrated to the episcopate on American soil.

Many Church people are still unfamiliar with the fact that, late as we were in securing the episcopate for the Church in the United States, we nevertheless were in advance of the Roman Catholics. The first bishop of



STATE HOUSE, ANNAPOLIS, MARYLAND
Here the Assembly passed many laws affecting the Church.

How Our Church Came to Our Country



BISHOP CLAGGETT

the Roman Church to reach America was John Carroll, Bishop of Baltimore, who was consecrated in 1790. At that date Bishops Seabury of Connecticut, White of Pennsylvania and Provoost of New York had already been consecrated and were established in their sees, giving us the three bishops necessary to extend the episcopate; it having always been required that three bishops should unite in a consecration.

On Thursday, May 31st, 1792, twenty-three clergy and twenty-seven lay delegates met at Annapolis to choose a bishop for Maryland. The clergy unanimously elected Dr. Claggett, which election was unanimously confirmed by the lay delegates, and on September 17th of that year he was consecrated in Trinity Church, New York, Bishops Provoost of New York, White of Pennsylvania, Seabury of Connecticut and Rhode Island, and Madison of Vir-

ginia, uniting in the laying-on of hands. This was the only consecration in which Bishop Seabury took part, as he died before another consecration occurred. In Bishop Claggett were united the English and Scottish lines of succession; Bishops White, Provoost and Madison had been consecrated at Lambeth, Bishop Seabury in Aberdeen. Thus our episcopal succession was strengthened.

For the twenty-four years that he served in the episcopate Bishop Claggett never received a dollar of salary from the convention, nor even the full payment of his expenses. He was continuously in charge of a parish, and practically provided his living by his services as a parish priest.

The Church immediately began to grow. Two years after his consecration, Bishop Claggett, in his convention address, says: "I have admitted three gentlemen to priest's and three to deacon's orders; I have seen six new churches building, several old ones under repair and have confirmed about 2,000 persons." Bishop Claggett in his later years became so infirm that assistance was provided for him in the person of a suffragan, James Kemp—the first and the only instance for many years of a suffragan bishop in the American Church. Bishop Claggett died in 1816 and was buried in the little parish of Croom.

The second of Maryland's bishops who demands our attention is William R. Whittingham. Bishop Whittingham was a professor in the General Theological Seminary, and was consecrated in 1840 as the fourth bishop of Maryland, over which he presided for thirty-nine years. Bishop Whittingham was a man who joined the highest ability of the scholar with a saintly and beautiful life.

An interesting story is told of Bishop Whittingham in connection with St. Luke's Church, Wye, a chapel more than a hundred years old, which had fallen into dilapidation. "It be-

How Our Church Came to Our Country

came necessary that Bishop Whittingham and three friends should reach a certain steamboat-landing very early in the morning. The way led them near this old church. Going to it they found that the church had become a stable. The cattle were driven out, and then, standing in the desecrated chancel, in the gray light of the morning, the bishop said, 'Let us pray,' and the four brethren knelt together. He poured out his soul in supplication, entreating the Lord to revive His work, to build the old waste places and make the sound of praise to be again heard in this house called by His name. The service ended, they barred the entrance with fence-rails and went their way. But before they had left the building they contributed what was the foundation of a fund for the restoration of the church, and on the 20th day of July, 1854 this ancient temple was set apart, by Bishop Whittingham to the worship of God, and has since been in constant use."

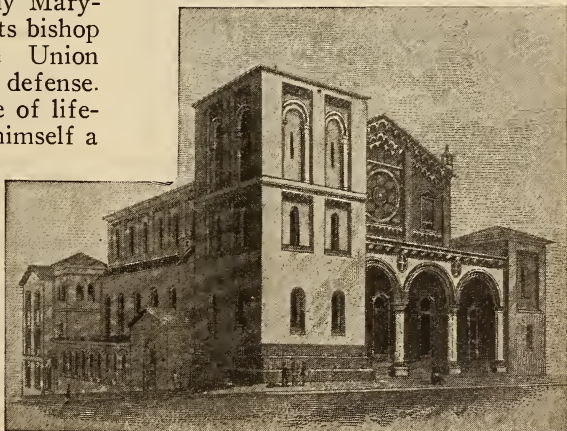
Bishop Whittingham was among the great teachers of the American Church. Churchmen everywhere sought the benefit of his sound scholarship and his wise judgment. Perhaps the most difficult position in which he found himself was that created by the Civil War. Many Marylanders loved the South, but its bishop remained steadfast to the Union and was outspoken in its defense. Thus did he sacrifice the love of life-long friends, and took upon himself a burden which well-nigh broke his heart. Yet he lived to aid in the restoration of a united Church, and to see a better day dawn.

IV. The Later Days

Maryland presents unusual conditions. There are three dioceses, almost as diverse as could be imagined. The diocese of Easton, on

the Eastern Shore, lying between Chesapeake Bay and the Atlantic, is a quiet rural land, dotted with old towns and villages, all breathing a simplicity and quiet peace which reminds one of the early days of American life. Here, in some of the earliest settlements, the visitor may be entertained in a hospitable home whose walls, two feet thick, are laid with brick brought from England in the early days of the colony. Easton has 64 parishes and missions, with 3,600 communicants, ministered to by thirty-four clergy.

Just across Chesapeake Bay is the diocese of Maryland, with its great city of Baltimore, its 121 clergy and 28,000 communicants. It embraces all of the state of Maryland west of Chesapeake Bay, with the exception of the diocese of Washington, which includes the District of Columbia and the counties of St. Mary's, Charles, Prince George's and Montgomery. For seventy-six years the whole of the state of Maryland was administered as one diocese. Easton was set off in 1868, largely on account of its inaccessibility, and in 1895 the Church created the diocese of Washington, centering in the national capital; but the ancient traditions and the right of primogeniture, together with the old



ST. PAUL'S CHURCH, BALTIMORE

How Our Church Came to Our Country

name, belongs to the diocese of Maryland. Its present bishop is the seventh in order of consecration from Bishop Claggett.

To the diocese of Washington the eye of the Church naturally turns as representing in a peculiar way her national character. Here, at the seat of government, the Church is enthroned in the great cathedral rising on Mount St. Alban, and in this diocese 114 clergy minister to 23,000 communicants. Bishop Satterlee, its first diocesan, had a great vision of what the Church might become in the capital of the nation. The builders of the Washington cathedral, as they look toward the east, where the Rev. Richard James conducted on Kent Island the first services of the Church of England, see within the bounds of the state of Maryland 50,000 communicants of the Church where, under such

difficulty and distress, the early missionary pioneers laid foundations for the future.

Most fittingly and beautifully the old and the new are bound together in the Washington cathedral, for here are deposited the remains of the first Bishop of Maryland. When, in 1898, the General Convention met in the city of Washington, it was determined that the dust of Bishop Claggett should be brought from the obscurity of his Maryland country parish and reinterred on the site of the cathedral. Thus on November 1st of that year the mortal remains of the first Bishop of Maryland and his faithful wife were deposited beneath the chancel of the chapel on the cathedral site at Mount St. Alban, the ceremony being conducted by Bishop Satterlee, who himself now lies buried there.

CLASS WORK ON "HOW OUR CHURCH CAME TO MARYLAND"

PREPARATION FOR THE LESSON

GENERAL histories will tell much about the founding of Maryland, and the Roman Catholic family of the Calverts. Remember that the setting is in the time of England's great struggle between the ideals of "divine right" as held by King Charles and the extravagant democracy of the followers of Cromwell. Probably no history of the Church in Maryland is easily accessible, but a public library may have some of the following volumes: Johnson's "Founding of Maryland," "The Archives of Maryland," or some of the annals of the Society for the Propagation of the Gospel. Information may also be found in the "Encyclopedia Britannica."

THE FIRST FIVE MINUTES

Try to find out what your class understands by "religious toleration." Help them to see that this attitude, which seems so natural to us in America, is a comparatively new thing in the world. Illustrations of this are manifold. Show how remarkable it is that a successful example of it should have been worked out in the stormiest period of English history by the Roman Catholic governor of a colony 3,000 miles across the ocean.

I. Maryland and Religious Liberty.

1. Tell something of George Calvert.
2. Tell about the coming of the *Ark* and the *Dove*.
3. What names were the early Marylanders forbidden to call one another?
4. What was the Toleration Act?

II. Establishing the Church.

1. What Church clergyman first ministered in Maryland, and where?
2. How did the Calverts lose their colony?
3. Tell what some of the early governors did for the Church.
4. Tell of the Society for the Propagation of the Gospel, and of Dr. Bray.

III. Two of Maryland's Bishops.

1. What unique distinction had Dr. Claggett in the episcopate?
2. What branch of the Church first had bishops settled in the United States?
3. What two lines were united in Bishop Claggett?
4. Tell about Bishop Whitingham.

IV. The Later Days.

1. Name the three dioceses now within the bounds of Maryland.
2. Describe general conditions of each.
3. Why are we specially interested in the diocese of Washington?
4. Where is Bishop Claggett buried?

How Our Church Came to Our Country

V. HOW OUR CHURCH CAME TO NEW YORK

By the Rev. Arthur W. Jenks, D.D.

I. The Earliest Days

THE coming of the Church to the territory now known as New York took place literally with the discovery of the harbor and river now the port of New York, by Henry Hudson, a member of the English Church. Hudson, however, was in the employ of a Dutch company, and the religion of Holland was Presbyterian. Accordingly, with the occupation of Manhattan Island in 1626, the Dutch Reformed was the official religion, and continued to be so until the final capture and occupation of the settlement by the English in 1674. The first use of the Prayer Book for Church services by those members of the colony who belonged to the Church of England is recorded to have been in 1663. There was, at that early date, no church building, but the English service followed the Dutch service in the place set apart for religious assemblies in the fort.

With the permanent taking over of the colony by the English, and the sending out of a strong Churchman—Edmund Andros—as Governor, came a chaplain appointed by the Duke of York—the Rev. Charles Wolley, of the University of Cambridge.

At the period in English history during which these early events in the colony occurred, the Church of England was in full exercise of her sacramental system and other privileges after the disastrous period of Puritan ascendancy under Cromwell, and the years necessary to recovery after the restoration of Charles the Second. Some of her most saintly bishops and

other clergy, as well as some of her greatest scholars, belong to this era. Governor Andros, who came out to the colony in 1674, is described as “a stiff Churchman,” while at the same time his orders were in the direction of religious tolerance. For a time, opposition to the use of the Prayer Book by the chaplain to the forces was strong. Although the population of the colony had grown to sixteen thousand, yet many forms of religion were included among them, and the number of English Churchmen was proportionately small; hence the caution with which the authorities and the chaplain felt compelled to proceed.

Governor Andros was succeeded by Governor Dongan, who was a Roman Catholic. The Duke of York, who had acted in the early affairs of the colony, had now become King of England as James II. Himself a Roman Catholic, he lost his throne in the end because he tried to get the papacy into religious power in England. The new governor naturally favored the Roman Catholics, which caused dissatisfaction among the loyal English, and set the Church of England somewhat in disfavor. Hence there was a feeling of relief when Dongan’s term of service came to an end and the former régime was restored, Andros having been appointed Governor-General over the territory which included New York, New Jersey and New England. He himself resided in Boston and appointed Francis Nicholson to serve as Deputy Governor over New York.

With the overthrow of James II

How Our Church Came to Our Country

and the coming to the throne of William and Mary, the Roman Catholic influence disappeared from the New York colony, and it was only a question whether the official influence should be used to establish the Church of England or Presbyterian dissent. Governor Slaughter favored the Church of England, and his successor, Governor Fletcher, endeavored to get a bill passed by the Assembly legalizing the "religion of the Church of England" and providing "against Sabbath breaking, swearing and all other profanity." The bill was not passed in quite such terms as Fletcher wished, but did provide for the settlement of a fund for a ministry in the City of New York and in three other counties.

In accordance with this Act of the Assembly, early in 1694, the freeholders of New York elected two wardens and ten vestrymen, who later held a meeting and by a majority vote declared it their opinion that "a Dissenting minister be called to have the Cure of Souls for this City." The minority, which favored the Church of England, was, however, influential and persistent, and with the assistance of the governor managed to block action until the membership of the vestry was changed by a new election.

II. The First Priest and Parish

A fresh election of a vestry, held early in 1696, was altogether favorable to the Church, and as a result the members elected William Vesey to "have the care of souls in this City of New York." William Vesey came of a Church of England family settled at Braintree, Mass., which had been bitterly hostile to the rank Puritanism of Massachusetts Congregationalism, his father being on public record as "bound over for plowing on the day of Thanksgiving," by which action he had expressed his protest against the setting aside of the Festivals and Fasts of the Church and substituting other days according to

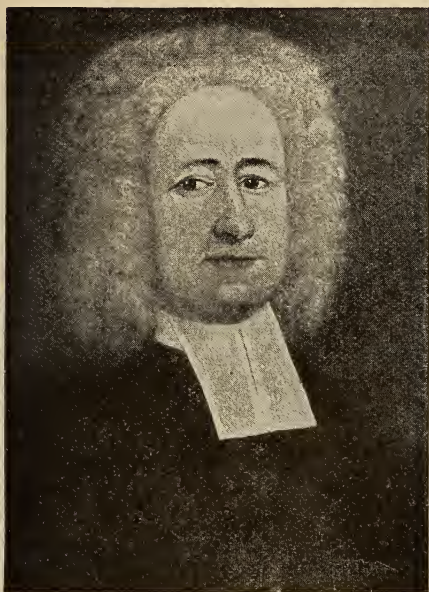
Puritan notions. Young Vesey entered Harvard College at the age of fifteen (he was already a communicant of the Church), and graduated at nineteen. It appears that it had been his intention to study for Holy Orders on leaving college, but as he was below the age for ordination, he occupied the interval before attaining the required age of twenty-one by acting as a lay-reader in different congregations on Long Island. This has given rise to the misunderstanding that he was a dissenter, and the allegation that he entered the ministry of the Church from motives of ambition and worldly gain.

As there was no bishop in the colonies, Mr. Vesey, like many others in those days, had to go across the ocean to secure ordination. Oxford University conferred upon him the degree of Master of Arts and on July 12, 1696, he was ordained priest, after which he returned to New York.

Mr. Vesey had been elected "Minister of the City of New York" and had accepted the position before going to England, but in his absence a more definite Church organization was accomplished by chartering a parish after the English plan. On May 6, 1697, took place the incorporation of Trinity Parish in the City of New York in America, and steps were at once taken for erecting a suitable church building. The parish had been organized with the Bishop of London as nominal rector. Mr. Vesey was elected rector on Christmas Eve, 1697, and on Christmas Day was inducted into the rectorship.

Trinity Church was opened for services for the first time on March 13, 1698, on which occasion Mr. Vesey, according to the English phrase, "read himself in," that is, after reading morning and evening service, he publicly declared, before the congregation, his unfeigned assent and consent to all and everything contained in and by the book entitled the

How Our Church Came to Our Country



THE REV. WILLIAM VESEY, D.D.

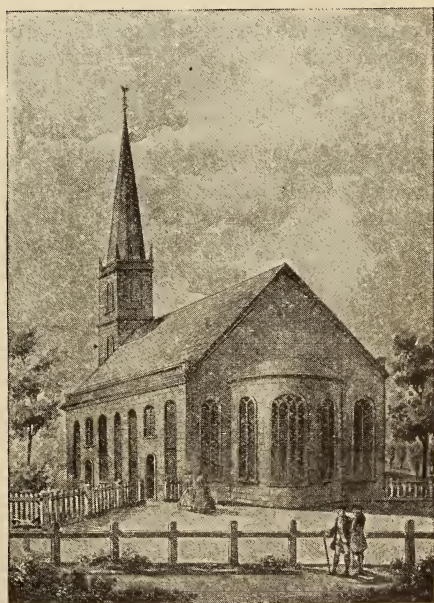
*First minister in New York and for fifty years
rector of Trinity Church*

Book of Common Prayer and administration of the Sacraments and other rites and ceremonies of the Church, according to the use of the Church of England.

Mr. Vesey continued rector of Trinity Parish for nearly fifty years, and during a great part of that period almost all the Church life of the colony centered in Trinity Church. Different governors took different attitudes towards the parish, but on the whole it was recognized as having a certain official status in relation to the Established Church, so that it was considered proper for the officials of the State to attend public worship there. The gradual lengthening out of the parish, which now extends for many miles up through Manhattan Island with a chain of "chapels," eight in number, began with the building of St. Paul's Chapel, finished in 1763.

The beginnings of the storm which resulted in the War of Independence disturbed the religious atmosphere also, but this did not prevent attempts

to organize the Church more fully, and in 1766 the clergy of the New York colony united with those of New Jersey and Connecticut in holding a convention with a membership of fourteen, a president and secretary being chosen, two special sessions being held the next year. But, of course, as the relations between the colonies and the mother country became more strained, the Church found herself in a difficult position, and with her clergy under increasing suspicion from those who were working for independence. The clergy and the Church herself, from their connection with the State, were distasteful to Dissenters to such an extent that the rector of Trinity retired to the country. When the British troops entered New York, the situation was made easier for the Church, but soon after, in the great fire that broke out, Trinity Church and the rectory were burned. The new rector, Mr. Inglis, was brought to the ruined church for his institu-



THE FIRST TRINITY CHURCH

Begun in 1696; finished in 1697. Originally a small square edifice, it was enlarged as shown in 1737 and destroyed by fire in 1776.

How Our Church Came to Our Country

tion, placing his hand upon the partially destroyed wall at the time of induction. While the war was still going on, the church in the city across the East River at Brooklyn was opened for divine service, according to the use of the Church of England; a fact indicating that even in the sore stress of the war the Church was extending.

III. The Church Expanding

With the end of the war and the establishing of the United States of America as an independent nation, the Church entered upon a new phase of her life in the New World. Two obstacles to growth and development had to be faced and removed before the Church in the United States could live her own life as a national Church—that is as that portion of the Church described in the creeds as “One, Holy, Catholic and Apostolic,” organized within the confines of the nation. It was necessary to live down the unpopularity attaching to an origin from the Church of England which lingered long among Dissenters and Roman Catholics, who felt that they had suffered in England at the hands of the Established Church. But most important was the obtaining of the Episcopate in such manner as should leave no shadow of doubt as to the full and valid transmission of ministerial power and authority from the Apostolic age down through the intervening centuries.

In this survey of the history of the Church in New York, it is not necessary to go into the narrative of the events leading up to the consecration of Bishop Seabury, which has already been told in another paper in this series. New York endorsed an application made by the convention held in Philadelphia, to the English Bishops, to consecrate bishops for the Church in the United States, and at an adjourned meeting the New York convention recommended for episcopal consecration the Rev. Samuel

Provoost to be Bishop of New York. The consecration of Dr. Provoost took place in London, in the Chapel at Lambeth Palace, rich in historic associations, on Sunday, February 4, 1787. The Rev. William White was consecrated at the same time as Bishop of Pennsylvania. Both of the English Archbishops, Dr. Moore, of Canterbury, and Dr. Markham, of York, officiated, assisted by the Bishop of Peterborough and the Bishop of Bath and Wells, only a small congregation being present. Nevertheless, the occasion was a momentous one, as once and for all the connection was made through the English bishops, as a few years earlier it had been made through the Scottish bishops, between the Church in the United States of America and the historic Church of all the Christian centuries, ensuring henceforth the true teaching and valid sacraments of the Church within the limits of the new nation.

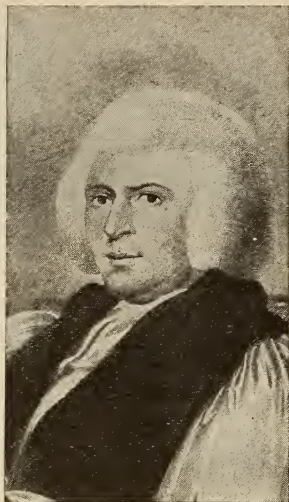
The arrival of Bishop Provoost in New York occurred with considerable significance on Easter Day, when the Church commemorates the rising to newness of life of the Head of the Church, and the diocese was now in possession of the full power for the transmission of the true Life to all. Another occasion of great importance was the day, July 15, 1787, when the first ordination to the Church's ministry in the diocese of New York took place, two being then set apart as deacons in St. George's Chapel, at that time a chapel of Trinity parish. A New York daily paper of the time comments upon the service as follows: “The chapel was crowded, the ceremonies of Episcopal ordination being novel in America. The solemnity of the occasion, the great good conduct which was observed through every part of it, and an excellent sermon, delivered by the Rev. Benjamin Moore, with an admired diction and eloquence peculiar to him, made a pleasing impression upon the audience.”

How Our Church Came to Our Country

It is of considerable interest to note the attainments ascribed to the first Bishop of New York in scholarship as indicating the high standard of those days for our clergy: "As a scholar he was deeply versed in classical lore, and in the records of Ecclesiastical History and Church Polity. To a very accurate knowledge of the Hebrew he added a profound acquaintance with the Greek, Latin, French, German, Italian and other languages. He made considerable progress also in the natural and physical sciences, of which botany was his favorite branch."

Bishop Provoost died in 1815. He had been both rector of Trinity and bishop of the diocese until 1800, when he resigned the former post, and in 1801 he gave up the active duties of the episcopate, though his resignation was not accepted, and he was given an assistant bishop in the person of Dr. Benjamin Moore, who succeeded to the rectorship of Trinity and to the diocese as its bishop on the death of Bishop Provoost. The slow growth of the Church throughout the state is indicated by the fact that in 1805 only thirteen clergy and lay delegates from fourteen parishes were present at the diocesan convention.

Before the death of Bishop Moore he, too, was obliged by reason of the infirmity of age to have an assistant bishop consecrated who succeeded him, the Rt. Rev. John Henry Hobart, whose energetic administration showed in 1830, at his death, a clergy list of one hundred and twenty-seven. Bishop Hobart was an inspiring figure in the Church of his day. The sig-



BISHOP SAMUEL PROVOOST
*Consecrated February 4, 1787;
died September 6, 1815*

nificant comment of one writer says that "the language of Coleridge was often his: 'Give me a little zealous imprudence,' while there was so much method and persistence in his imprudence that it told powerfully upon the Church, making his name, as well as that of the diocese of New York, a tower of strength."

The episcopate of his successor Bishop Onderdonk, brought forward the question of the division of the diocese at the convention held in Utica in 1834, but it was not until 1838 that the first setting off of territory to form a new diocese was accomplished, under the designation of the Diocese of Western New York, having Dr. William H. DeLancey as its first bishop. Its first convention had an attendance



KING'S COLLEGE, NEW YORK, IN 1768

How Our Church Came to Our Country

of forty-eight clergy and delegates from forty parishes.

The rapid growth of the Church from this time on necessitated further divisions of territory. Under Bishop Horatio Potter, who followed Bishop Onderdonk, the new dioceses of Albany and Long Island were set off, with the Rt. Rev. William Croswell Doane for the first bishop of the former and the Rt. Rev. Abram N. Littlejohn as first bishop of the latter. The diocese of Central New York was created out of Western New York in 1868, and had for its first bishop the Rt. Rev. Fred-eric D. Huntington. Since then no further subdivision of territory has taken place, in spite of the enormous increase in the Church throughout the State of New York, but coadjutors or suffragans have been used to supply the exacting demands for episcopal supervision and administration.

IV. Some Foundation Stones

The passing of the period when the diocese and State of New York were identical finishes the subject before us. To continue the history of the Church in the present diocese of New York would be to take up a new period, inexhaustible in interest and importance. It does, however, pertain directly to our subject to notice some foundation stones in the way of institutions, planted during the days of the original diocese.

Out of the needs of the growing Church for men trained for the priesthood, arose the foundation of the General Theological Seminary in 1817; consequently it will celebrate its centennial next year. The seminary is under the supervision of the whole Church in the United States, and has (with the exception of less than two years when it was removed to New Haven), always been in the diocese of New York. Since 1825 it has occupied "Chelsea Square," between Ninth and Tenth avenues and Twentieth and Twenty-first streets, its

buildings developing from two gray-stone buildings in the early days to the present nearly completed plan of continuous buildings enclosing the Square on three sides, and including chapel, refectory, library and lecture halls, as well as dormitories and houses for the dean and professors. In membership the Seminary has grown from two professors and six students to a faculty of fifteen instructors and one hundred and forty-three students. The history of the General Seminary is in a large measure an epitome of the history of the American Church, as well as of the diocese of New York.

Even earlier than the General Theological Seminary, but not so interwoven with the Church life of the diocese, is the institution now known as Columbia University. This institution was chartered in 1754, under the signature of James De Lancey, lieutenant-governor, by the name of King's College. The first money for the new college was raised by means of a lottery, and the amount was placed in the hands of trustees, the majority of whom were members of the Church of England, several being vestrymen of Trinity parish. The latter granted land for a building-site on condition that the president of the college for the time being should be in communion with the Church of England, and the morning and evening prayers should be those of the Church, or else a selection from the Book of Common Prayer. After the War of Independence, the name of the college was changed to Columbia. The loose connection technically with the Church has continued and to-day the president and chaplain must be communicants of the Church, and the bishop of the diocese and the rector of Trinity parish are ex-officio members of the Board of Trustees.

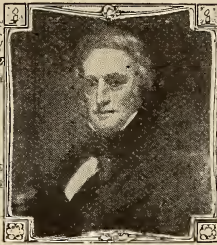
Far from the great center of population, at Annandale-on-the-Hudson, stands St. Stephen's College, founded in 1859, as a training college for the

How Our Church Came to Our Country



CHELSEA HOUSE

The home of Bishop Moore, on a hill near what is now 23rd Street and Ninth Avenue, in the heart of New York. In this house Dr. Moore was born and spent his life.



DR. CLEMENT C. MOORE

Son of the Bishop of New York and author of the childhood classic "Twas the Night, Before Christmas."



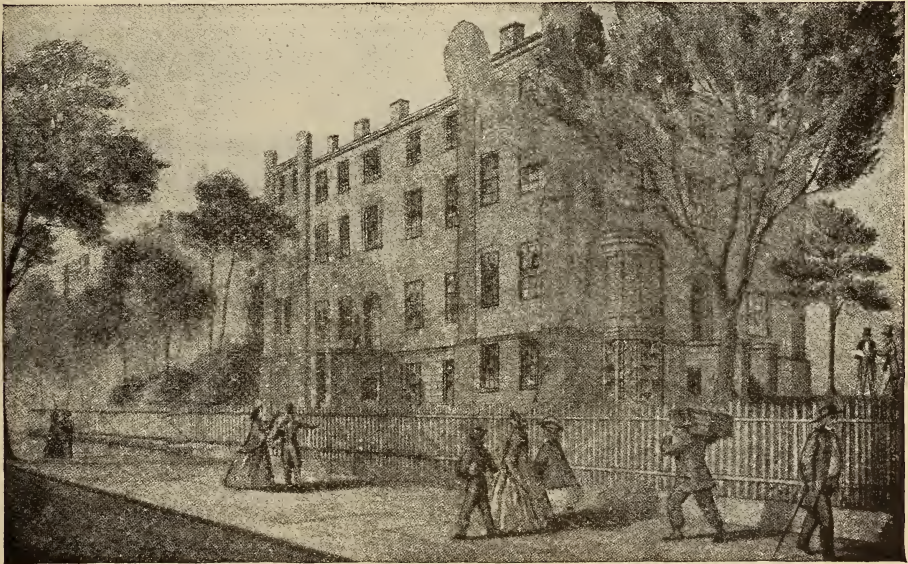
THE GENERAL THEOLOGICAL SEMINARY, NEW YORK

Built on land which Dr. Moore deeded to the Seminary. His portrait hangs in the refectory and on Christmas Eve the students twine evergreens around it.

ministry in the diocese of New York. The special scope of the institution was from the first that of "a Church school, leading to the Ministry." It has adhered quite closely to this ideal, and has had a career of steady usefulness and an intimate connection with the Church life of the diocese. Hobart College, located at Geneva, owed its development into an Arts College largely to the interest and aid of Bishop Hobart and Trinity parish, and

was chartered under its present name in 1860.

One last point of interest, from among a multitude which are deserving of attention, were our subject not confined to origins, is to be found in the fact that three of the dioceses in the State of New York have established in their see cities cathedral buildings of magnificence and beauty. Albany with its cathedral dedicated to All Saints, Long Island, with the



THE GENERAL THEOLOGICAL SEMINARY, NEW YORK, IN EARLY DAYS

Erected in 1825, these were the first buildings and remained the only ones until 1883. They are still a part of the Seminary.

How Our Church Came to Our Country

Cathedral of the Incarnation at Garden City, and, lastly, New York with the Cathedral of St. John the Divine, all indicate that the Church, which began in the Fort of the Dutch and English colony, has now progressed to a stage of fixity, and witnesses unceasingly to the fulness of the Faith

once for all delivered to the Saints. In two of these three cathedrals the daily pleading of the Holy Eucharist continually brings before God the needs of man, unites our worship with that in heaven, and brings down to man blessings from on high. Laus Deo!

CLASS WORK ON "HOW OUR CHURCH CAME TO NEW YORK"

PREPARATION FOR THE LESSON

THERE is a wealth of material regarding early New York. Any encyclopedia or general history will supply it. Though the Dutch colony became English, the influence of Churchmen was for a long time negligible. This accounted for the slow growth of the Church in the early days. The books which will be helpful are "Centennial History of the Diocese of New York," "The Conquest of the Continent" (chapter II), "Conquerors of the Continent" (the chapter on Bishop Hobart), "Some Memory Days of the Church," "History of the American Episcopal Church," by McConnell (Part I, Chapter V, XVIII, Part II, Chapter II, VI), a "History of Trinity Parish," by Dix.

THE FIRST FIVE MINUTES

Several methods of approach are possible. The first might be to describe Hendrik Hudson and his ship *Half Moon* sailing up the wonderful river to find a route to India. Or you might begin by asking what is the great city of the nation? and if any of the class have been there? Or you may treat it as the great gateway through which immigrants enter our country. Show something of its location and characteristics.

TEACHING THE LESSON

I. The Earliest Days.

1. Who was the first Churchman to see New York?
2. Where and how were the first Church of England services held?
3. Tell something about Edmund Andros.
4. How did most of the early settlers feel toward the English Church?

II. The First Priest and Parish.

1. Tell something about William Vesey.
2. The founding of Trinity Parish.
3. How was the parish extended?
4. How did the Revolution affect the Church in New York?

III. The Church Expanding.

1. What two obstacles had to be overcome?
2. The securing of the episcopate.
3. What do you know of Bishop Hobart?
4. Into what dioceses is New York divided?

IV. Some Foundation Stones.

1. Tell about the General Theological Seminary*.
2. How is Columbia University related to the Church?
3. What two other Church colleges are in New York?
4. The Cathedrals of New York State.

* How many know "'Twas the Night Before Christmas"? How many know that it was written by a theological professor, Dr. Clement C. Moore, who lived in old "Chelsea House."

How Our Church Came to Our Country

VI. HOW OUR CHURCH CAME TO PENNSYLVANIA

By the Rev. Llewellyn N. Caley, D.D.

I. The Colonial Church in Pennsylvania

NO diocese in the United States has played so important a part in the historical development of the Episcopal Church in our country as that of Pennsylvania. In 1682, William Penn, a wealthy and accomplished English Quaker, landed, with a large and well-equipped colony from England, on the bank of the Delaware River and called the town he founded "Philadelphia," or Brotherly Love, and the great tract of land which the King had granted to him he named Pennsylvania, or the forest land of Penn. Fortunately, he found his land occupied by Indians of a similar spirit to that of his own people; for the Delawares, having been defeated by their fierce northern neighbors the Iroquois, were not in a fighting mood. His own good-will and fair spirit gave them confidence, and led to an honorable treaty being signed. Thus Penn's colony was spared the period of privation and want through which all the others had passed, and therefore was strong from the start and developed rapidly through the constant coming of fresh colonists.

For many years the growth of the Church in the colonies was very slow, but it spread by degrees through Virginia and Maryland to Carolina, Delaware, and Pennsylvania. In Pennsylvania the Quakers were strongly opposed to the Church but according to the charter of the colony granted by Charles II in 1681, they were obliged to permit a church to be erected if a sufficient number signed a request for

one. At the suggestion of the Right Rev. Henry Compton, D.D., Bishop of London, it was provided that he should have power to appoint a chaplain for the service of any congregation consisting of not less than twenty residents who might desire such a minister. In 1695 the required number of devoted laymen met in Philadelphia, organized themselves into a congregation, appointed a vestry, bought a piece of ground, and built Christ Church. Within the year the Bishop of London sent the Rev. Thomas Clayton to take charge of what became the mother church of all the churches in the Province of Pennsylvania.

So, in 1695, Christ Church was built, and being blessed with good



BISHOP COMPTON

How Our Church Came to Our Country

rectors, began to exert so great an influence in the community that within a few years several hundred were baptized, and in 1702 there was a congregation of five hundred persons. Among all the buildings in this country around which sacred and national associations cluster, there is none more interesting than Christ Church, for it is a cradle of the American nation as it is a cradle of the American Church. Washington worshipped there, the first General Convention of our Church was held there, and there the Prayer Book was adopted. The present church was erected in 1727.

One of the most interesting features with reference to the founding of the Church in Pennsylvania was the establishing of a library connected with Christ Church in 1696. At the suggestion of the Rev. Thomas Bray, D.D., who was sent by Bishop Compton to look

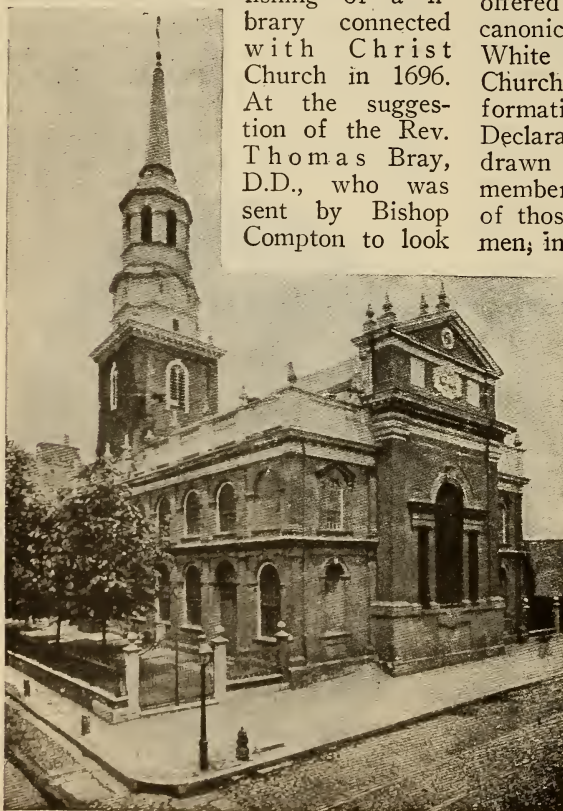
after the Church in the Colonies, a "Parochial Library" of three hundred volumes was provided by the Church in England "for the use of the missionaries he should send to America."

Owing to the missionary enterprise of the Society for the Propagation of the Gospel, many missions were established in the neighborhood of Philadelphia, and thus during the first half of the eighteenth century the Church grew and became fairly strong, both in the city and country districts; one country church, St. Paul's, Chester, was built in 1702.

When the Continental Congress met in Carpenter's Hall in the year 1776, it was an Episcopal clergyman, the Rev. Jacob Duché, D.D., rector of Christ Church and St. Peter's, who offered the opening prayer in full canonicals; and the Rev. William White was its regular chaplain. The Church was very prominent in the formation of the new government; the Declaration of Independence was drawn up by Thomas Jefferson, a member of the Church, and two-thirds of those who signed it were Churchmen; including such men as Benjamin

Franklin, Alexander Hamilton, Patrick Henry, John Jay, James Madison, and Robert Morris. Also two-thirds of those who framed the Constitution of the United States were members of the Church, many of them being resident in Philadelphia.

Notwithstanding the loyalty of Churchmen to the cause of the new nation, no religious body was so seriously affected by the war as the Church because many of the clergy all of whom had been ordained in England, felt that they could not loyally support the Revolution, and so resigned their parishes. But the Society for



CHRIST CHURCH. PHILADELPHIA



THE OPENING SERVICE OF THE FIRST CONTINENTAL CONGRESS

the Propagation of the Gospel pursued the generous policy of continuing the stipends of its missionaries during the war. This added very materially to the strength of the Church when peace was restored. Nevertheless, her condition then was very discouraging, there being only about a hundred clergy in the land. It may seem strange that the Church was not stronger, having been in the country over one hundred and seventy years; there were, however, three causes which accounted for this:

(1) The majority of colonists were Dissenters. (2) There had been no bishops, and therefore no confirmation in the Colonial Church. (3) Because of the difficulty and danger attending the voyage to London for ordination, many earnest young men entered the ministry of other religious bodies.

II. *The Birth of the American Church*

In the year 1784, at the instance of the Rev. Dr. White, rector of Christ Church and St. Peter's, a meeting was held of the clergy and laity of the Diocese of Pennsylvania, which was then coterminous with the Common-

wealth of Pennsylvania. This assembly is noteworthy as in it the laity were given the rights and privileges of membership, which was a restoration of the custom of the primitive Church.

At this meeting a series of fundamental principles were set forth, which suggested that there should be a General Convention of the Episcopal Church in the United States, of which all the bishops would be members, and to which each State should send clerical and lay deputies; and that the Church so organized should maintain substantially the doctrine, discipline and liturgy of the Church of England.

In September of the next year, 1785, the first General Convention of the American Church was held in Christ Church, Philadelphia. There were present clerical and lay representatives from Pennsylvania, New York, New Jersey, Delaware, Maryland, Virginia, and South Carolina. The Rev. Dr. White was chosen president, and the Fundamental Principles were adopted. An address was also prepared to the English archbishops, requesting them to consecrate such persons as should be recom-

How Our Church Came to Our Country

mended to them by the Church in America. The address to the English Church was presented by John Adams, the American minister at the court of St. James, and the reply of the prelates was most encouraging, for they recognized the appeal as the voice of a national Church. Therefore the next year, 1786, at a General Convention held in Wilmington, Del., the testimonials of the Rev. Dr. White of Pennsylvania, the Rev. Dr. Provoost of New York and the Rev. Dr. Griffiths of Virginia, as recommended for consecration to the Episcopate, were signed.

Drs. White and Provoost soon sailed for England. Unfortunately, Dr. Griffiths was unable to accompany them. On reaching London they were cordially received by the Archbishop of Canterbury and the ecclesiastical authorities; and as an act of Parliament had been passed allowing bishops to be consecrated without taking the

oath of allegiance to the sovereign, preparations were made for their consecration.

This interesting event took place on Sunday, February 4, 1787, in the chapel of Lambeth Palace, by the Archbishops of Canterbury and York, assisted by the Bishops of Bath and Wells, and of Peterborough. Bishop White was consecrated first, and therefore he was the first bishop of the American Church to receive episcopal orders through the Church of England. No American Churchman is held in higher esteem than Bishop White, and justly so, for his moral character, his mental capacity, his loyalty to the Church, and his labors on her behalf, entitled him to stand in the front rank as one of her noblest leaders.

As Bishops White of Pennsylvania and Provoost of New York had been consecrated according to the rite of the Church of England, at Lambeth, in 1787, and Bishop Seabury, of Connecticut, according to the rite of the Episcopal Church in Scotland in Aberdeen in 1784, it seemed for a time as if there might be two separate Churches in our land; but at the meeting of the General Convention, held in 1789 in Christ Church, Philadelphia, Bishop Seabury was received into union with the Convention. The present name of the Church was formally adopted, and the Prayer Book as amended was authorized to be used. The most important change in the revision was the adoption of the Scottish form of the Prayer of Consecration in the order for the Administration of the Holy Communion.

It is worthy of note that this Convention subsequently met in the State House, and in the College of Philadelphia—now the University of Pennsylvania—and that the Constitution of the Church was finally adopted in the same room in Independence Hall in which the National Constitution had been drawn up. By one the thirteen



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INDEPENDENCE HALL

How Our Church Came to Our Country

independent states were declared to be one Nation—the United States of America; and by the others the thirteen independent diocesan organizations became one Church—the Protestant Episcopal Church in the United States of America. Each was based upon a written Constitution, drawn up largely by the same men; the principles of representative government being much the same in both.

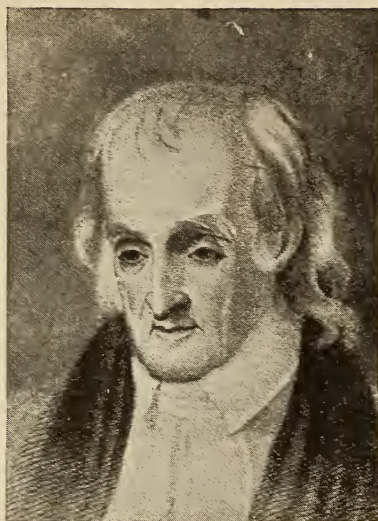
The first church to be organized for work among the negroes was St. Thomas', Philadelphia, which was founded in 1793.

As Philadelphia was the capital of the nation for several years, and the Church was well-established there, it was natural that it should have played an important part in the development of the American Church. We call attention to some of the most prominent events.

III. The Development of the American Church

At the General Convention held in St. Peter's Church, Philadelphia, in 1821, the Domestic and Foreign Missionary Society was formed, and its headquarters remained in that city until 1845. When the General Convention met in the same church in 1835, just fifty years after the first General Convention, it adjourned to St. Andrew's Church, and here missionary work at home and abroad received a great impetus, for every baptized member of the Church was declared to be a member of the Domestic and Foreign Missionary Society. Thus the Church realized her true position as a great missionary organization.

The Church had seen a vision of conquest, and thus inspired she decided to return to primitive practice and to send forth missionary bishops. And so at this memorable Convention the Rev. Jackson Kemper, who for twenty years had been the assistant minister of the united parishes of



BISHOP WHITE

Christ Church, St. Peter's and St. James', was made Missionary Bishop of the Northwest, being the first missionary bishop of our Church. No man has ever done a grander missionary work for the American Church than he; for during the twenty-five years he was a missionary bishop there developed six dioceses where there had been none, and one hundred and seventy-two clergy where at first he found two. Also in St. Peter's Church, Philadelphia, during the Convention of 1844, the Rev. William J. Boone, D.D., was consecrated as the first missionary bishop for work in a foreign land, and soon sailed for China, where he had been laboring faithfully for many years.

Another feature of considerable interest is the fact that the first Sunday-school in the United States was started in the year 1814 by Bishop White, in connection with St. John's Church, Philadelphia. And at the General Convention held in that city in 1826 "The General Protestant Episcopal Sunday-school Union" was formed, which was the beginning of real progress being made in the religious education of the young. It is

How Our Church Came to Our Country

not too much to say that America was saved to Christianity by the Sunday-school, for when it began its beneficent work, unbelief and error were becoming dominant in the land. These were stayed, and the young were gathered into the Church in large numbers.

The Lenten Offering of the Sunday-schools for Missions, which has contributed so much annually for the spread of Christ's Kingdom at home and abroad, was started by Mr. John Marston in one of the suburban churches of Philadelphia, in 1877, and last year over \$186,000 was raised by this means. It was also in Philadelphia, at a conference held in the house of the well-known Sunday-school leader, Mr. George C. Thomas, that the first steps were taken in 1909 which led to the formation of the General Board of Religious Education.

At the General Convention held in 1865 at the close of the Civil War, which by a happy coincidence met in the City of Brotherly Love, all gathered in harmony, and united in a service of praise to God for having granted "peace to the country and unity to the Church." The Christian spirit of fraternity thus manifested by the Church gained such public respect and confidence as was not possessed by any other religious body, and was the means of bringing many into the fold. Moreover, a united

Church helped considerably towards the realization of a united country.

It may be of interest to some to know that Betsy Ross, who made the first Stars and Stripes, was a member of Christ Church, Philadelphia; as was also Joseph Hopkinson, the author of "Hail, Columbia!"

From this rapid survey we learn that in the Diocese of Pennsylvania the first General Convention of the Church was held; the first Bishop of the English succession exercised Episcopal authority; the American Prayer Book was adopted and authorized to be used; the Constitution of the Church was adopted, thereby forming the Protestant Episcopal Church in the United States; Church work among the negroes was started; the Domestic and Foreign Missionary Society was formed; every baptized member of the Church was declared to be a member of the Missionary Society; the first missionary bishops of the Church were consecrated for the home and for the foreign fields; the Church was re-united after the Civil War; the first Sunday-school in the country was established, and the Lenten Offering for Missions was started. Surely this is a record of which any diocese may be justly proud and truly grateful.

IV. The Diocese of Pennsylvania as at Present

The Diocese of Pennsylvania, which originally included the whole state, has within the last half century been divided into five dioceses. In 1865 the western part of the Commonwealth was organized under the name of the "Diocese of Pittsburgh," which now has a population of over two millions, including the busy city of Pittsburgh, the great center of the steel industry, with 63 clergy and 15,724 communicants. In 1871 a third diocese was formed in the middle of the state, and was called "Central



The little church in which the Lenten Offering of the Sunday-schools originated.

Class Work on "How Our Church Came to Pennsylvania"

fact that the first President of our Nation was a Churchman—the Washington Memorial Chapel at Valley Forge. It is hoped that every diocese in our Church will be represented in this enterprise, which, when completed will be one of the finest and most notable, as well as most ap-

propriate memorials in the country. Thus in many ways of active and aggressive service the old Diocese of Pennsylvania is seeking to fulfil its motto, and for our own great land at home and for the missionary fields abroad, to "Let Brotherly Love Continue."

CLASS WORK ON "HOW OUR CHURCH CAME TO PENNSYLVANIA"

PREPARATION FOR THE LESSON

CHURCH and State were so intimately connected in the early annals of the Commonwealth of Pennsylvania that any good history, either of our country or our Church, will be found useful. We would also recommend "The Early Clergy of Pennsylvania," Hotchkiss.

THE FIRST FIVE MINUTES

The recent journey of the Liberty Bell from its home in Independence Hall, Philadelphia, to the San Francisco Exposition and back, will be a good point of contact. Some of your class may have seen the bell on its journey. Call their attention to the fact that the constitution of our Church was adopted in the same room in Independence Hall in which the constitution of our country was framed. Ask them if they know that the first "Old Glory" that was ever seen was made by a Church-woman, and that a Churchman was the author of "Hail, Columbia?" The first Sunday-school in the United States was held in Philadelphia in 1814 and the Lenten Offering of the Sunday-schools originated in a small church near Philadelphia, nearly forty years ago.

TEACHING THE LESSON

I. The Colonial Church in Pennsylvania.

1. What led to the building of Christ Church, Philadelphia?
2. What led to the growth of the Church in the neighborhood of Philadelphia?
3. Tell of the prominent part the Church took in the birth of the American nation.
4. What made the Church so weak when Independence was declared?

II. The Birth of the American Church.

1. Give a brief account of the first General Convention of the Church.
2. Who were the first bishops of the English succession in the American Church?
3. What were the important features of the General Convention held in 1789?
4. What memorable event of this Convention took place in Independence Hall?

III. The Development of the American Church.

1. Mention four events of great importance in the missionary work of the Church, in 1821, 1835 and 1844.
2. What part did the Diocese of Pennsylvania play with reference to Sunday-schools?
3. Where was the Lenten Offering for Missions started?
4. What very important event took place at the General Convention held in Philadelphia in 1865?

IV. The Diocese of Pennsylvania as at Present.

1. How many dioceses are there now in the State of Pennsylvania?
2. What are they, and when were they organized?
3. What is one of the striking features of life in the State of Pennsylvania that offers such a splendid field for missionary effort?
4. Mention some of the missionary work which is being carried on in the Diocese of Pennsylvania at the present time.

How Our Church Came to Our Country

VII. HOW OUR CHURCH CAME TO NEW JERSEY

I. Beginnings in New Jersey

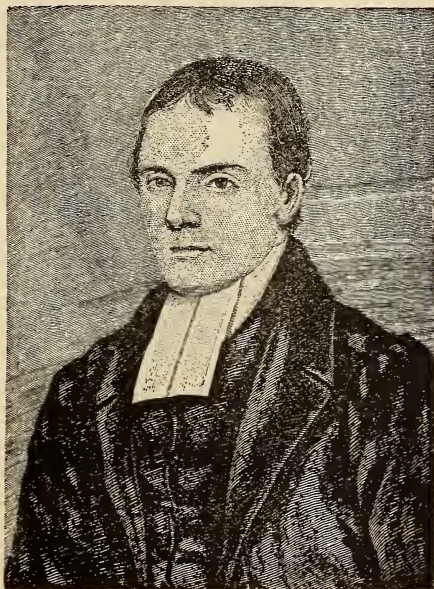
SOME may wonder why New Jersey is chosen as the subject of one of these articles. Yet it is something more than the front door of Philadelphia and the back door of New York. From a Church point of view it has an interesting history.

Naturally, the "middle counties," or "East and West Jersey," as they were afterwards called, were at first sparsely settled. Not until the settlements on the Hudson and the Schuylkill had established themselves did the colonists begin to seek the intervening country. The Province of East Jersey—the northern part of the present state—had in the year 1700 some ten towns, counting altogether perhaps 8,000 souls. At Elizabeth, Newark and Amboy there were a few Churchmen, and an occasional Prayer-Book service was held in other places, but as yet no clergyman of the Church was settled in either East or West Jersey.

At first New Jersey was the home of the Quakers. George Fox himself selected it for that purpose during a visit which he made as early as 1673. After going up and down the coast he returned home and organized a colony of Friends, whose agents bought for \$5,000 the western half of southern Jersey. Two years later the first ship landed settlers at Salem, on the Delaware below Wilmington. From this point other colonies were established, and southern Jersey became a Quaker stronghold.

Strangely enough it was from the Quakers that the first strong impulse of the Church in New Jersey was

received. George Keith, of the Salem colony, had been a Scotch Presbyterian and was a graduate of the University of Aberdeen. He was won over from Presbyterianism to the doctrines of Fox and became a marked man among the Quakers. In addition to a thorough education, he possessed energy and versatility, and a keen relish for debate. Wherever he went he became a leader. From Salem he was invited to Philadelphia to be headmaster of the Friends' school. Before long, however, he found himself dissatisfied with Quakerism. It seemed to him verging toward the Unitarian doctrine, and he vigorously opposed the tendency. The ranks of the Quakers divided, many of them following Keith and calling themselves "Christian Quakers." Keith returned



REV. GEORGE KEITH

How Our Church Came to Our Country

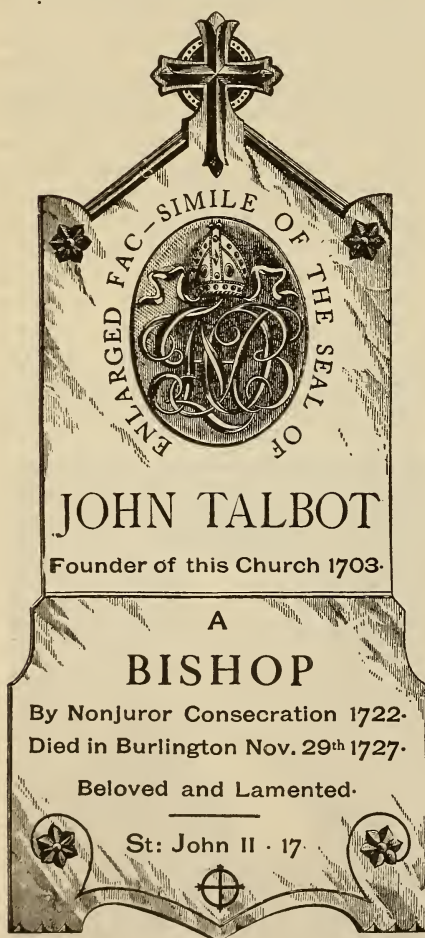
to England in 1694, and asked to be received into the English Church. He afterward offered himself for the ministry and was ordained by the Bishop of London in 1700, becoming the first appointed missionary of the newly founded Society for the Propagation of the Gospel.

He held his first service as a mission priest of the Church of England at Amboy, N. J., on October 4th,

1702, after which he preached in Freehold, Middletown and Shrewsbury. In company with the Rev. John Talbot, he preached in the "Town House" at Burlington, on All Saints' Day, November 1, 1702. "We had," he said, "an Auditory of divers sorts, some of the Church and some of the later Converts from Quakerism." Through his efforts at this time the project of building a church was undertaken, the ground being broken on the Feast of the Annunciation, 1703, from which circumstance the parish received its name. In August of the same year Keith makes formal record: "I preached in the new church at Burlington. My Lord Cornbury was present and many Gentlemen who accompanied him, both from *New York* and the two Jerseys, having had his commission to be Governor of West and East Jersey." Thus began St. Mary's Church, Burlington, a strong center in the early days, and one of the hallowed shrines of Church life in this country.

The Rev. John Talbot, who was the companion of Keith on his remarkable missionary journey, which extended from Massachusetts to Southern Virginia, became the missionary of the S. P. G. in East and West Jersey, making his headquarters at Burlington, where he had been formally appointed rector of the parish. Afterwards we find the Rev. John Brooke settled at Elizabeth Town, visiting Rahway, Perth Amboy, Cheesequakes, Piscataway, Rocky Hill and Freehold—a cure fifty miles in length.

From the very beginning the need for the episcopate was keenly felt, and in 1705 a convention of fourteen clergymen (from New York, New Jersey and Pennsylvania) met at Burlington to petition for the appointment of a bishop-suffragan. John Talbot himself later went to England, largely to urge this request, and there is a tradition that, receiving no en-



THE TALBOT MEMORIAL TABLET

This tablet was placed in St. Mary's Church, Burlington, in the rectorship of the Rev. Dr. George Morgan Hills, who firmly believed that the Rev. John Talbot received episcopal consecration

How Our Church Came to Our Country

couragement from the constituted authorities, he later sought consecration and received it from certain bishops who had an irregular succession from the nonjuring bishops, and was thus the first man in episcopal orders in America, though he never exercised his episcopate. The assertion that he was consecrated a bishop has never been so satisfactorily established as to remove all question. In 1715 a bill was introduced into Parliament establishing the Colonial Episcopate, and designating Burlington as one of the four sees. The death of Queen Anne, however, removed the chief support and the plan did not prevail; had it done so, New Jersey would have wrested from Connecticut the honor of having the first bishop of our Church.

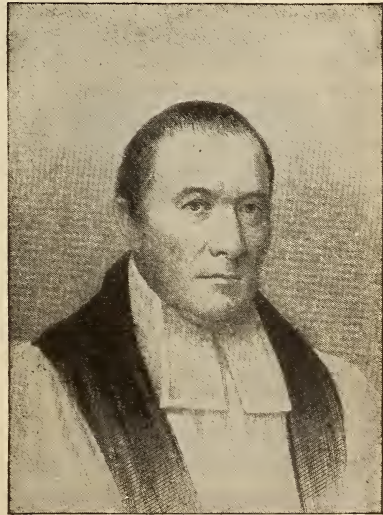
A meeting of the clergy of New York, New Jersey and Pennsylvania, preliminary to the organization of the Church in General Convention, was held in Christ Church, New Brunswick, on the 13th and 14th of May, 1784. In this church both Bishops Seabury and Hobart ministered before their consecration.

II. The First Bishop of New Jersey

We must now tell the story of New Jersey's first bishop, who was consecrated just a hundred years after the proposal above mentioned. John Croes was born in Elizabeth Town in 1762. He received his early education in Newark, to which his family soon removed. His father was a baker and unable to give his son the liberal education which he craved, but by his own efforts he had made much preparation for the ministry, which was the goal of his ambition, when the Revolutionary War broke out. At the age of sixteen he entered the army, rising to the position of sergeant-major. At the age of twenty-two, when the war closed, he turned again to the ministry, working as a

teacher to procure his support meanwhile, and in 1790 he was ordained deacon by Bishop White. He became rector of Swedesboro, and from there was called to Christ Church, New Brunswick, where, in addition to his pastoral work, he took charge of the Classical Academy—all that remained of what had been Queen's College and is now Rutgers. Both church and school flourished under his care, the latter enjoying a high reputation throughout the state.

He was elected Bishop of New Jersey in St. Michael's Church, Trenton, August 30, 1815, with a unanimity which proved the high estimate in which he was held and the deep conviction which his ministry of twenty years had produced that he was qualified for this high office. He was consecrated in St. Peter's Church, Philadelphia, by Bishop White, assisted by Bishops Hobart and Kemp. A layman, in a letter written at that time, describes him as follows: "Bishop Croes was in stature about six feet, and of a portly frame. His dress and mien gave him that staid and vener-



THE RIGHT REV. JOHN CROES, D.D.
The First Bishop of New Jersey

able appearance that one may often see represented in the pictures of the Addison age, and that well correspond with the sanctity and native simplicity of his character. His sermons were remarkably adapted to the age, character and circumstances of his auditors, and if it were not their own fault they would always find themselves benefited by his discourses."

Like many of his contemporaries, Bishop Croes was compelled to remain as rector of the New Brunswick parish because the diocese had no episcopal fund for his support. Furthermore, the scarcity of clergy made it necessary that bishops should generally add to their diocesan responsibilities a parochial charge. He therefore retained the New Brunswick rectorship until his death in 1832.

The Rev. Dr. Baker, of Princeton, in a memorial sermon recently preached, says of him: "We owe a debt of gratitude to him. He was the first to make trial of the adaptiveness of the episcopate to the needs of our people; the first to show how a bishop should behave himself among communities which were greatly prejudiced against him as being an aristocratic and pompous official of a state-bound Church. He had no trodden paths to guide him; he had to hew his own way as a pioneer and met with many difficulties, yet his firm but conciliatory advocacy of the Church's principles found favor through the purity, simplicity and devotion of his life. . . . He was not restrained from active labor by the infirmities of age, and he went down gradually and gently to his grave, leaving as a legacy to his family, his diocese and the world a character pre-eminently honest, just, pure, lovely and of good report."

III. New Jersey's Second Bishop

Prominent among the honored names of the American episcopate is that of George Washington Doane, who was the second bishop of New

Jersey. Brilliant, versatile, of commanding presence and gifted with the powers of leadership, he held the eye of the Church for a generation, and was conspicuous in all the great movements of his day. Following upon the quiet, patient, self-denying episcopate of Bishop Croes, he brought New Jersey into the limelight, and Burlington, his see city, became a center of influence.

Bishop Doane was a native of New Jersey, having been born in Trenton in 1799. He graduated at Union College and was ordained by Bishop Hobart in 1821. Seven years later he became assistant at Trinity Church, Boston, and soon afterwards its rector. It was while holding this important place that he was called to the episcopate of New Jersey. Only a sense of the overwhelming responsibility of this office compelled his decision. Much to the regret of his Boston friends, he accepted his election. One obstacle was the inadequate provision for the support of a bishop. It was represented to him that in going to New Jersey he would have to "take out his salary in watermelons and sweet potatoes"; even these, he later playfully alleged, sometimes failed him, but he was not the man to shrink from any sacrifice when duty called. On October 31, 1832, at St. Paul's Chapel, New York, he was consecrated. In the following year occurred the death of the aged rector of St. Mary's Church, Burlington, and Bishop Doane accepted the rectorship of this important parish, which he retained until his death.

Under his leadership St. Mary's parish became a model for the American Church. The church was enlarged, and afterward an entirely new structure was built, the old church remaining in use as a parish house. Every department of the parish life was stimulated and strengthened. Always a scholar and teacher, Bishop Doane directed his attention to the



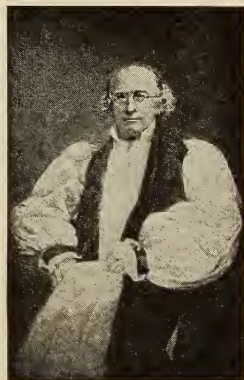
ST. MARY'S CHURCH, BURLINGTON. N. J.

Sunday-school and parish school, and afterwards to the establishment of St. Mary's Hall for girls and Burlington College for boys. To these he gave time and strength unwearyingly.

That which he was doing in the parish he was also promoting in the diocese, and every department of activity felt the effect of his magnetic touch. He was a clear thinker, a polished writer, a telling preacher and a graceful poet. Once, when exposed to a rainfall, a companion who was sharing the experience with him, said, "Well, Bishop, when you get into the pulpit you will be dry enough." But the statement was incorrect; his sermons were never dry. Not only in his own country, but in England, also, his ability as a preacher was recognized, for when the legal ban was removed which prevented our bishops from preaching in English churches, he was summoned across the ocean for that

purpose, and was the first one of many American bishops to stand in the pulpits of the Mother Church.

His faithfulness and zeal were everywhere conspicuous. He could not bear to fail in any particular.



THE RIGHT REV. GEORGE WASHINGTON DOANE, D.D.

Second Bishop of New Jersey

How Our Church Came to Our Country

An appointment made must always be kept. In this connection it is told of him that on one occasion he visited New York seeking pecuniary aid for St. Mary's Hall, which was just being established. He was detained until late on Saturday, and had made no provision for supplying the church in Burlington the following day. Nevertheless, as the last passenger train was about to leave, he met a friend who wished to know about his new enterprise, and the bishop permitted the train to go without him, counting upon a freight train which he knew arrived at Burlington some time in the early morning, and which he supposed carried a passenger car. Hurrying to the station at the close of his conference, he found the freight train about to leave, but there was no accommodation for passengers, and his application for a ticket was peremptorily refused. "Very well," said he to the agent, "you carry freight, don't you?" Upon receiving an affirmative reply, he insisted on being weighed and forwarded to Burlington in a freight car, which, in pursuance of orders, had to be locked. When the train reached Burlington the following morning the conductor told the local agent that he had in one of the cars "freight the like of which you never heard of before." When the car door was opened, this article of freight shipped by the Camden and Amboy Railroad as "live stock," walked to the episcopal residence to prepare for the services of the day.

The contribution of Bishop Doane to the life of the general Church was also a remarkable one. He was an ardent missionary and the acknowledged leader of what was then known as the "High Church Party." He took a conspicuous share in the Convention of 1835, held in St. Peter's Church, Philadelphia, which declared the whole Church to be the missionary society, established the missionary districts and elected the first mission-

ary bishop—Jackson Kemper. It was Bishop Doane who preached the sermon at the consecration of Bishop Kemper, and who voiced a trumpet-call to the Church in these words: "Open your eyes to the wants, open your ears to the cry, open your hands for the relief, of a perishing world. Send *the Gospel*. Send it, as you have received it, *in the Church*. Send out, to preach the Gospel, and to build the Church—to every portion of your own broad land, to every stronghold of the prince of hell, to every den and nook and lurking place of heathendom—a missionary bishop!"

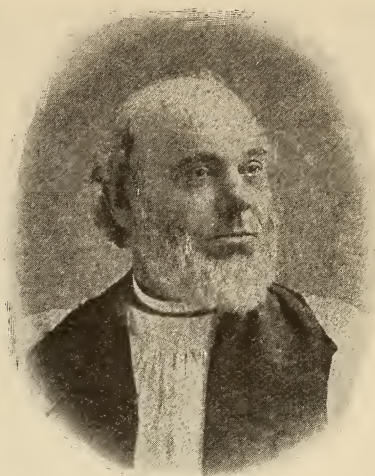
The years of Bishop Doane's episcopate covered a trying and critical period in the history of the Church, and he, together with many others, suffered difficulty and trouble. The clash of parties was strong; the Oxford Movement caused great searchings of heart and the defection of Newman and Manning shook the faith of many. Among others, Bishop Doane's elder son, just ordained to the diaconate, renounced his ministry and entered the Roman Church. These and other griefs and trials crowded upon him, but with courageous patience he bore them all. Up to the very end he went about his work. Passion Sunday, 1859, found him in the midst of a long list of visitations, but he had reached the limit of his strength. At Christ Church, Red Bank, on that day, he preached his last sermon. Called home by the death of an old friend, he planned to resume his visitations, but found it impossible. Day by day he hoped to get back to his work, but the end came, and on the Wednesday after Easter this splendid prelate, with the trustfulness of a little child, rested from his labors.

IV. The Later Days

The story of the Church in New Jersey has thus far been gathered around three personalities. Others,

How Our Church Came to Our Country

strong and gracious, might be equally emphasized did space permit. We can only make brief mention of Bishop W. H. Odenheimer, who succeeded Bishop Doane—a man of fine spirit and admirable ability, and a scholar of excellent parts. During his



BISHOP SCARBOROUGH

episcopate, in the year 1874, New Jersey was divided and the Diocese of Newark set off. Bishop Odenheimer, because of the infirmities of age, chose to become bishop of this smaller diocese. For the southern portion, which retained the title of New Jersey, Bishop Scarborough was chosen. Under his leadership, and that of Bishop Starkey, who succeeded



TRINITY CHURCH, NEWARK, NEW JERSEY

This parish was founded by the S. P. G. Portions of this building represent the oldest church architecture in New Jersey

How Our Church Came to Our Country

Bishop Odenheimer in Newark, the Church in New Jersey went rapidly forward.

In the diocese of Newark particularly the events of recent years and the rapid growth of New York City have made tremendous changes. A considerable portion of the men and women who work by day in New York City have their homes in the Diocese of Newark. Large industries have also grown up in the territory adjacent to the great metropolis, and the old New Jersey, a place of country homes and rural populations, has become urban and cosmopolitan. Most of the problems of the great cities, as well as of scattered country places, press upon her. The Church

has need to put forth all her energy to cope with the task presented here.

In the two dioceses which cover this state there are now some 300 clergy, ministering to 65,000 communicants; the Sunday-schools have 35,000 teachers and scholars.

The Diocese of Newark is administered by Bishop Lines, who was elected at the death of Bishop Starkey in 1903, and who has as his Suffragan, Bishop Stearly, chosen in 1915. Bishop Scarborough of New Jersey died in 1914, honored and beloved, in the fortieth year of his episcopate, and was succeeded by the Rev. Paul Matthews, who was consecrated as fifth bishop of New Jersey on January 25, 1915.

CLASS WORK ON "HOW OUR CHURCH CAME TO NEW JERSEY"

PREPARATION FOR THE LESSON

As was the case with last month's lesson on Pennsylvania, any good history, either of our country or our Church, will supply material. "The History of St. Mary's Church, Burlington," by the Rev. George Morgan Hills, D.D., contains much interesting information on the early days of the Church in New Jersey.

THE FIRST FIVE MINUTES

Inquire from your children who Woodrow Wilson is, and where he came from; or, ask them to turn to the 253rd hymn in the Hymnal and inquire how they like it and what they think it means. Ask them who wrote it and explain that it was George Washington Doane, second bishop of New Jersey, and that it was written for a flag-raising at his boys' school in Burlington.

Find out what they know about New Jersey. Get them to locate it in a general way geographically. Show how it was naturally related to the growth both of New York and Philadelphia.

I. Beginnings in New Jersey.

1. What religious sect first founded an important colony in New Jersey?
2. How was the Church indirectly benefited thereby?
3. Tell something about George Keith.
4. What do you know of John Talbot?

5. What were the first plans for a bishop in America?

II. The First Bishop of New Jersey.

1. Who was John Croes?
2. Describe his early experiences.
3. Tell what he did for New Jersey.

III. The Second Bishop of New Jersey.

1. Who was the second bishop of New Jersey?*
2. Tell something about St. Mary's Church, Burlington.
3. Give an example of Bishop Doane's perseverance.
4. What service did he render to the missionary cause?

IV. The Later Days.

1. When was New Jersey divided and what are the names of the two dioceses?
2. Tell some characteristics of the Diocese of Newark.
3. What is the strength of the Church in the State of New Jersey?
4. Name at least four other bishops who have had jurisdiction in New Jersey.

* Explain to your children that there are two Bishops Doane—George Washington Doane, second bishop of New Jersey, and his son, William Croswell Doane, first bishop of Albany. Of this latter the children may have heard. Both were conspicuous men in the Church, and both were poets and scholars.

How Our Church Came to Our Country

VIII. HOW OUR CHURCH CAME TO OHIO

By Elizabeth Matthews

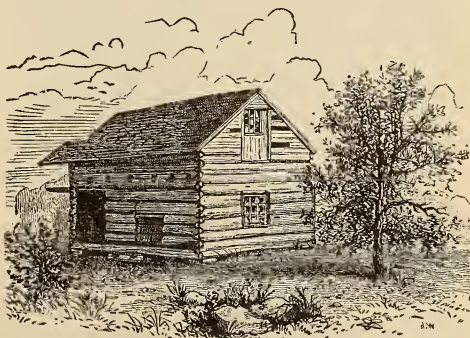
I. The Beginnings

THE War of Independence was succeeded in Ohio by a series of Indian uprisings which were only quelled by General Anthony Wayne's campaign in 1793-95, and it was not till 1796 that the British finally evacuated their northern forts. General Wayne's victory, however, was followed by a steady tide of immigration from the Eastern States and this rapid growth led to the establishment of the organized territorial government in 1799, and to the admission of the State into the Union in 1803.

There had been Churchmen in the territory in early times. The first Ohio Company, chartered by George II., sent a party of exploration down the Ohio River in 1750 under Christopher Gist, who had studied for the priesthood in England but had taken up surveying. Gist in his diary tells of his celebration of Christmas Day, when he held a service which was not only attended by the white men in the neighborhood but by several of the well-disposed Indians, who begged him to remain among them and instruct them in the Christian faith. This was probably the first religious service not of the Roman Catholic faith ever held in the present State of Ohio, but the promise made the Indians by Gist that "proper ministers of the Gospel should be sent them" was never fulfilled. George Washington conducted a party down the Ohio in 1770, but we do not hear of his holding services, although he was in the habit of carrying his prayer book

with him and more than once acted as lay-reader.

But the history of the Church in Ohio begins with the name of Dr. Joseph Doddridge. To his loyalty and devotion, to his patience and determination, and that of others like-minded, we owe the fact that isolated scattered efforts were conserved and the Church planted on a firm foundation. Joseph Doddridge was born in 1769 of a family who were members of the Church of England but identified with the Wesleyan societies not as yet separated from the Church. From England they had emigrated to a spot in Pennsylvania only a few miles from the Ohio River. Joseph became for a time an itinerant preacher in the Wesleyan Society, but on his father's death in 1791 he entered the Jefferson Academy at Cannonsburg, Pa., where he remained but a year, yet it was a momentous year for him and for the American Church. Just what provoked his determination to seek ordination in the Church we have not been



BISHOP CHASE'S OHIO HOME

How Our Church Came to Our Country

told. It must have been due in part to his familiarity with the prayer book, which even during his itinerant ministry he had used freely, and we know that he was wont to lay stress on the necessity of an Apostolic ministry. Suffice it to say that he became a deacon in 1792 and was ever a faithful son of the Church.

While still a deacon, Dr. Doddridge held services in Steubenville; in 1796 there were regular monthly services, though the place at that time consisted of but a few log cabins and a portion of Fort Steuben; the Doddridge family themselves living across the river at Wellsburg. Late in 1799 Doddridge again went East for the purpose of obtaining priest's orders, and in March, 1800, was admitted to the priesthood by Bishop White. At the same time he took a course in medicine with the double purpose of increasing his usefulness to his scattered flock and adding to his income as a clergyman, always meager and uncertain. On his return to the Ohio border he was incessant in his labors for the Church. Of the ten parishes represented in the first annual convention of the Ohio diocese four had been organized by Dr. Doddridge, while he practiced medicine and looked after his Virginia missions as well.

The pioneers in Ohio were accustomed to the necessity of pursuing many trades. In 1803 Worthington—now a small village nine miles north of Columbus, but once within one vote of being made capital of the state—was settled by a handful of Connecticut Churchmen who had organized what was known as the Scioto Company. Their leader was James Kilbourn, who had taken deacon's orders in Connecticut. He was the second clergyman in the State, though never elevated to the priesthood. While most of his life was spent in many varied secular pursuits, he maintained services at Worthington (organized as a parish in February, 1804, the first in

the State), till the coming of Philander Chase in 1817, and afterward sat in the diocesan convention as a clergyman.

It had early been apparent to Dr. Doddridge that the work in Ohio would never prosper without episcopal supervision. The Church must be fully organized. The scattered congregations were only in theory Episcopal; in practice they were Presbyterian or Congregational. So he bent all his energies to obtaining a bishop, but the Church at large had little idea of missionary bishops and the first memorial on the subject, sent in 1810 to Bishop White to be presented to the General Convention, was ignored. Dr. Doddridge did not even learn of its fate for eighteen months. He writes later to Bishop White regarding this disappointment:

The issue of the business blasted our hopes. From that time our intercourse with each other became less frequent than it had ever been before; our ecclesiastical affairs fell into a state of languor, and one of our clergymen, wearied with disappointment and seeing no prospect of any event favorable to the prosperity of the Church, relinquished the ministry. I kept my station, cheerless as it was, without hope of doing anything beyond keeping together a few of my parishioners during my own lifetime, after which I supposed they and their descendants must attach themselves to such societies as they might think best. Such was the gloomy and unpleasant prospect before me. How often during these years of hopeless despondency and discouragement have I said to myself, "Is there not a single clergyman of my profession of a zealous and faithful spirit—is there not one of our bishops possessed of zeal and hardihood enough to induce him to cross the Alleghany Mountains and engage in this laudable work?" Year after year you answered these questions in the negative.

However, he did not allow his failure to secure additional helpers to paralyze his own efforts, and in the succeeding eight years in "his journeys often" he practically covered one-fourth of the entire State, when the best roads were but trails, and his saddle horse his only conveyance.

II. *Philander Chase*

In the fall of 1816 a meeting of the two clergymen and a few laymen was held in Worthington to make application to the General Convention of 1817 for the appointment of a bishop. To enforce this appeal Dr. Doddridge wrote Bishop Hobart explaining conditions and closing his letter by "begging his Rt. Rev. Brother speedily and fully to communicate to him his remarks on the course they had taken"—but to these memorials no direct reply was received, and the first information as to any action by the General Convention was contained in a letter written by the Rev. Roger Searle dated Plymouth, Conn., August 4, 1817. It was Mr. Searle who the winter before had organized St. Peter's parish, Ashtabula; Trinity, Cleveland; St. Luke's, Ravenna; and St. James, Boardman. His letter conveyed the welcome news that according to the directions of the General Convention, the preliminary convention to organize the diocese of Ohio should assemble at Worthington on January 5, 1818. This was done and a constitution adopted by which the first annual convention assembled in the same town on the following third of June. The main business before the convention was the election of a bishop. Of the four clerical votes, three were cast for Mr. Chase and one for Dr. Doddridge. This action was unanimously confirmed by the lay vote.

They could hardly have chosen better. The new bishop was a most interesting character and eminently fitted for his difficult task. Philander Chase had been born in 1775. His father, Dudley Chase, lived in Cornish, N. H., and had a family of fifteen children, Philander being the youngest; he was originally destined by his family for the Congregational ministry, but in 1792 a prayer book happened to fall into his hands, and

the beauty and dignity of the liturgy first attracted him and then led him to look into the the claims of the Church, and finally led to the conversion of the whole family. Ohio Churchmen, even more than others, owe a debt of gratitude to the Book of Common Prayer. Hence Philander Chase upon graduating from Dartmouth studied under an English clergyman in Albany, and was ordained to the diaconate on May 10, 1798, in St. George's Chapel, Trinity Church, New York. After a varied ministry in the diocese of New York and six years in New Orleans he was called to the rectorship of Christ Church, Hartford, Conn. It must have been a great sacrifice for him and his family to leave this parish in 1817, probably in response to an appeal from Mr. Kilbourn, to go out to Worthington, where upon his arrival he became rector, also taking charge of Trinity, Columbus, and St. Peter's, Delaware; besides which he was ap-



PHILANDER CHASE IN YOUNG MANHOOD

How Our Church Came to Our Country

pointed principal of the Worthington Academy.

Upon Mr. Chase's election as bishop he went to Philadelphia for his consecration, which took place at St. James' Church in February, 1819. It was during his first episcopal visitation that he organized the parish of St. Paul's in Steubenville—which parish shortly after called his nephew, Intrepid Morse, as rector, half of his time being given to Zanesville, 100 miles away. Another of Dr. Doddridge's missions, nine miles from Steubenville at Cross Creek, had erected a church which was ready for use on the occasion of Bishop Chase's visit in May, 1819, when twenty-two persons were confirmed. Dr. Doddridge remained in charge of this mission. For a time the clergy in the diocese were augmented by the bishop's son, who, never strong, yet ministered in many separate localities, as did the Rev. Intrepid Morse. To meet the many demands made on them, these men had to spend the greater part of their lives in the saddle, for among the 600,000 to which the population of Ohio had grown, were many Churchmen, widely scattered it is true, but loyal and devoted. The children of these men were growing up without the Church, and many were permanently lost to Her fold from the lack of shepherding. It was the impossibility of getting enough men from the East to cope with the situation that led Bishop Chase to found Kenyon College.

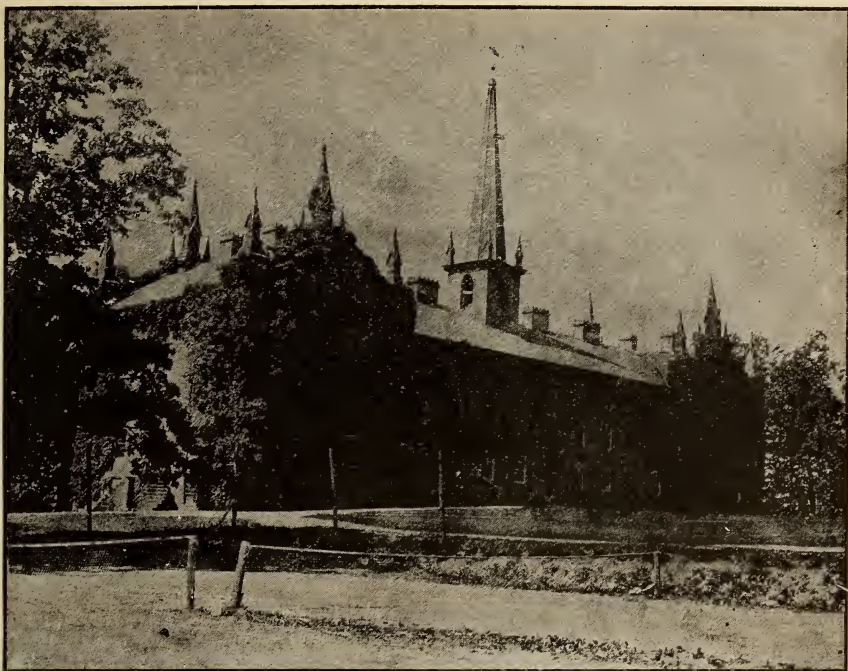
III. Kenyon College

It was a bold scheme; but nothing venture, nothing have! The situation was becoming desperate. If clergymen could not be gotten from the East, then Ohio must supply her own clergy and educate them. For many reasons it would not be possible to send candidates East; the journey was long, difficult and expensive, and there was no surety of their returning to the field or of be-

ing properly fitted for such arduous duties as would await them on their return. Bishop Chase was a born teacher. There being no salary attached to the episcopal office he had accepted the presidency of the Cincinnati College to eke out his salary as rector of St. John's, Worthington. The real difficulty was to find the money to build a college and theological seminary in the wilds of Ohio.

There was little hope of finding it in the East. The Church there was endeavoring to establish the General Theological Seminary in New York, and would frown on any attempt to divert funds to a rival Western institution. It was on the eve of the diocesan convention in 1822 that the bishop was given his inspiration. Why not go to England and plead for help? The idea came to him on hearing that in a recent number of a London periodical there had appeared an article in which the work in Ohio had been justly appreciated and warmly commended. The idea came opportunely. The convention, though not optimistic as to the result, approved of his making the effort, and the bishop prepared to sail on October 1, using, to meet the expenses of the journey, a legacy recently left him by an uncle. His project met with some opposition in the East, but with sufficient success abroad. He was gone a little under a year and returned with some six thousand pounds.

During the necessary delay and discussion as to the site of the future institution, there were thirty students in the temporary college—the Chase home in Worthington. Finally a suitable location was chosen in Central Ohio, five miles from Mt. Vernon, a tract of 8,000 acres of primeval forest bought, and the work of clearing was begun. The names of the principal donors were perpetuated. The village was called



OLD KENYON
The building erected by Bishop Chase

after Lord Gambier, the college for Lord Kenyon, the theological seminary was named Bexley Hall, and the chapel for the Dowager Countess of Rosse, who with Hannah More had contributed to the funds. The modern college boy describes the bishop's activities in these early days in the following song, popular among the Kenyon students to-day:

The first of Kenyon's goodly race
Was that great man, Philander Chase;
He climbed the hill, and said a prayer,
And founded Kenyon College there.

He dug up stones, he chopped down trees,
He sailed across the stormy seas
And begged at every noble's door,
And also that of Hannah More.

The king, the queen, the lords, the earls,
They gave their crowns, they gave their pearls,
Until Philander had enough
And hurried homeward with the stuff.

He built the college, built the dam,
He milked the cow, he smoked the ham,
He taught the classes, rang the bell,
And spanked the naughty freshmen well.

And thus he worked with all his might
For Kenyon College day and night;
And Kenyon's heart still keeps a place
Of love for old Philander Chase.

That this graphic description of the pioneer bishop and college president is a truthful one, we can judge by the account given by the Rev. Henry Caswall in his book "America and the American Church." As a young man in England he had heard glowing accounts of Bishop Chase and determined to visit him. He says:

On my arrival in Gambier I requested to be driven to the bishop's residence, and to my consternation I was deposited at the door of a small and rough log cabin, which could boast of but one little window, composed of four squares of the most



THE CATHEDRAL IN CLEVELAND, OHIO

common glass. "Is this the bishop's palace?" I involuntarily exclaimed. Can this, I thought, be the residence of the apostolic man whose praise is in all the churches, and who is venerated by so many excellent persons in my native country? It was even so; on knocking for admittance the door was opened by a dignified female, who soon proved to be the bishop's lady herself. In reply to my inquiries she informed me that the bishop had gone to his mill for some flour, but that he would soon return. I had waited but a few minutes when I heard a powerful voice engaged in conversation outside, and immediately afterwards the bishop entered with one of his head workmen. The good prelate, then fifty-three years of age, was of more than ordinary size, and his black cassock bore evident tokens of his recent visit to the mill. He was proceeding in his conversation with the foreman, when, on hearing my name mentioned, he turned to me and very courteously made inquiries respecting my journey and several of his friends in England. He then invited me to partake of his frugal meal, after which he desired me to accompany him to the college.

Caswall was agreeably impressed with this structure, for the bishop had brought home with him more than the money with which to build; in the clearing which he made in the forest Philander Chase began a

group of buildings which surpassed any collegiate architecture of that date in America.

Unfortunately while there was so much individual devotion and heroism in the early days there was dissension and trouble as well. That Bishop Chase was amply justified in founding the college had been demonstrated by the fact that in 1830 there were 170 students at the institution, and as he had sacrificed his life and private means he naturally considered himself entitled to a large measure of authority. Perhaps the Church people in Ohio had been too long without a bishop, and Philander Chase may well have had the faults of his virtues, but from whatever cause there developed so much friction and ill feeling that in 1831 he sent in his resignation as bishop of the diocese—which included the presidency of the seminary and college. He could hardly have believed it would be accepted, but it was, and he at once prepared to leave Gambier. Later he became Bishop of Illinois and his successor, Charles

Pettit McIlvaine, was elected to the diocese of Ohio in 1832.

IV. *Present Conditions*

Very nearly one hundred years have passed since those four clergymen met at Worthington to elect a bishop from their number, and now the diocese has become two, and our bishops four. The southern section of the State was set aside as a separate diocese in 1875. The four clergy have grown to 195 and the communicants of the Church number between forty-five and fifty thousand, but there is much yet to be done. The long years when the Church was undermanned left a mark. It has been hard work catching up. We still need the individual consecration and the corporate loyalty of the early days; we need it increased one-hundred fold that we may really possess the land of our forefathers.

No other State has so great a num-

ber of college students within its borders as Ohio, and in none of the educational centers is the Church meeting its opportunities—save perhaps at Kenyon, one of the three Church colleges left in the United States. Kenyon's days of usefulness are not over. There have been eminent men among her alumni in the past. Salmon P. Chase, a nephew of the bishop, is one of three Kenyon men who have sat on the Supreme Bench of the United States; President Hayes graduated there in 1842, and Stanton, Lincoln's Secretary of War, spent three years at Gambier. Statesmen are more needed to-day than ever before in the history of our country, and it must be the earnest prayer of every Churchman in Ohio that Kenyon shall continue to supply such men, and Bexley Hall develop clergymen of the loyalty, devotion and energy of the first sons of the Church in Ohio.

CLASS WORK ON "HOW OUR CHURCH CAME TO OHIO"

PREPARATION FOR THE LESSON

Considerable material may be gathered from general histories. Bishop Chase's "Reminiscences"—in two volumes, an old and scarce publication—may be borrowed from the Church Missions House. See also the "Life of Philander Chase," Church Missions Publishing Company, Hartford, Conn., price 10 cents; "The Church in Eastern Ohio," by Joseph B. Doyle, the H. C. Cook Co., Steubenville, O., and Chapter II of "The Conquest of the Continent," Educational Department, Church Missions House.

THE FIRST FIVE MINUTES

If a young class, you might try them with the old conundrum, "What state is round on both ends and high in the middle?" They may not have heard it. Point out to older pupils in which direction the settlement of the United States would naturally expand. The Alleghany Mountains shut the colonies in on the west, but toward Ohio there was an opening and the Great Lakes were a natural highway. Of course the Church tried to follow the emigrants.

TEACHING THE LESSON

I. **The Beginnings.**

1. What early Churchmen were in Ohio?
2. Who was Dr. Doddridge?
3. What did he do for Ohio?
4. What did he feel to be the great need of the Church there?

II. **Philander Chase.**

1. Tell of Bishop Chase's early life.
2. Where did he minister before going to Ohio?
3. How many people elected him bishop?

III. **Kenyon College.**

1. What was Bishop Chase's chief need?
2. How did he get the money to meet it?
3. Tell something about his work as a college president.
4. Why did he resign Ohio?

IV. **Present Conditions.**

1. Tell of present Church conditions in Ohio.
2. What special Christian opportunity has this state?
3. Name some of the statesmen trained at Kenyon.

How Our Church Came to Our Country

IX. HOW OUR CHURCH CAME TO ILLINOIS

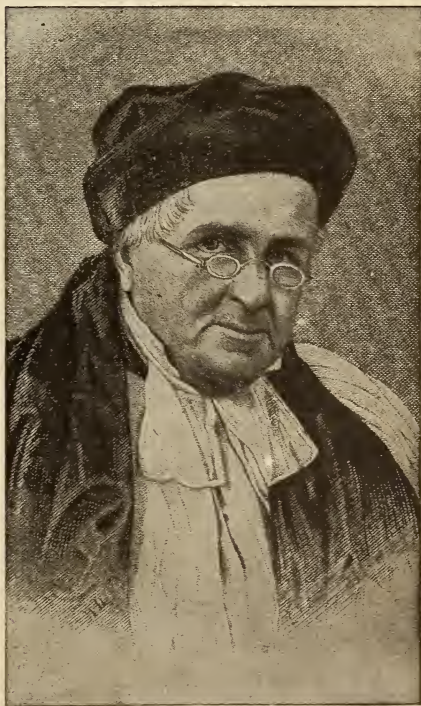
By the Rev. Francis J. Hall, D.D.

I. Early Illinois

ILLINOIS was admitted into the Union as a state in 1818. But its large area of over 60,000 square miles was in an exceedingly primitive stage of development. The population in 1810 was 12,182; in 1820 it had risen to 55,162; in 1830 to 157,445, and in 1835 was increasing at the rate of 75,000 a year. By 1840 it had reached 476,183. As late as 1832, the panic of Blackhawk's raid occurred. A block house erected during this panic near the north line of Peoria County is mentioned by the Rev. Palmer Dyer as still standing in 1835. Chicago was as yet but a straggling village, known chiefly as the scene of an Indian massacre of settlers in 1812, but developing some lake commerce. On the Mississippi River, Alton was a flourishing town, and enjoyed much river trade. Everyone supposed that it was destined to be the future emporium of the state. The population previous to the defeat of Blackhawk was chiefly located in a crescent along the rivers which constitute the southeastern and southwestern boundaries of the state, although the neighborhood of Springfield had begun to fill up. The white population in the northern half of the state averaged less than two for each square mile in 1830.

The people were almost entirely of the pioneer type. Many strong characters were to be met with, but as a rule they were uncultivated and coarse, despising culture, eccentric and self-willed. Log cabins prevailed, usually consisting of one room below and a loft above. Bilious and malarial diseases were frequent, as is apt to be

the case in newly settled regions. Dicken's description of Cairo, in his *Martin Chuzzlewit*, is no doubt a caricature, but it is based on much truth. The roads were bottomless in wet weather, and the expression "the most powerfulest road," was one full of meaning. Prof. White gives a sample dialogue: "What's your place called?" "Moggs." "What kind of land thereabouts?" "Bogs." "What's the climate?" "Fogs." "What's your name?" "Scroggs." "What's your house built of?" "Logs." "What do you have to eat?" "Hogs." "Have you any



THE OLD BISHOP CHASE

How Our Church Came to Our Country

neighbors?" "Frogs." "Gracious, haven't you any comforts?" "Grog." After the defeat of Blackhawk, a new and better tide of immigration poured in from the South, and the northern half of the state began to fill up.

For many years the population consisted chiefly of those who came from purely mercenary motives, and who cared little for religion or its privileges. The time soon came, it is true, when local pride and the anxiety to draw settlers led to the erection of "meeting-houses" of the union type, but the Church was hardly in the race. Jeffersonian democracy and Methodism ruled, and the Roman Church was in the field. England was hated with the utmost intensity, and this Church shared in the prejudice against everything English. There were numerous English immigrants, but, as is often the case, they were drawn into Methodism and other forms of dissent. When we learn that some of our pioneer clergy were of the wandering and adventurous type, we need not be surprised that many years had to pass before the Church could lift her head. Instead of the Church came—after the Methodists—Baptists, Exhorters, Campbellites, Disciples, Cumberland Presbyterians, Soul Sleepers and Mormons,—the last named establishing their headquarters at Nauvoo.

The earliest parochial organization of which any record remains was that of St. John's, Albion, in 1825, under the Rev. Mr. Baldwin, who had been sent out by the then Missionary Society of this Church. No services followed, however, and when Church life revived in 1842 but one of the original vestrymen survived, and a new parish had to be organized. Trinity parish, Jacksonville, was organized in August, 1832; our first church building in this state was completed there in the fall of 1835.

The first service in Chicago was held by the Rev. Palmer Dyer, October 12, 1834, in the Presbyterian meeting-

house. The Rev. Isaac Hallam arrived that evening and preached the following Sunday in the Baptist meeting-house. On October 26 the mother parish of the diocese of Chicago, St. James', was organized in an unfinished building on North Water Street, near Dearborn Street drawbridge. The new parish held its services wherever chance offered, in dissenting meeting-houses and private residences. A church building, 64x44 feet, was commenced in July, 1835 on the southwest corner of Cass and Illinois streets; twenty communicants were reported in 1836. The body of the church was occupied March 26, 1837, the basement having been used for some time already. The bell, the first in Chicago, was rung on Christmas Day, 1836. All the houses were located close to the river. Swamps and timber stretched away to the north and west from the Church porch, with scarcely a building in these directions. The Romanists, Methodists, Presbyterians and Baptists had recently located on the south side.

II. Illinois a Diocese

Such were the conditions under which a "corporal's guard" of clergy and lay delegates met at Peoria, March 9, 1835, and organized the diocese of Illinois. Three clergy attended—the Revs. John Batchelder, Palmer Dyer and James C. Richmond. Lay delegates came from St. Jude's, Peoria; Christ, Rushville; and Grace, Beardstown. The Rev. Isaac Hallam was absent, and the name of his parish was unknown. In the evening, after long discussion, it was unanimously resolved "that this Convention do hereby appoint the Rt. Rev. Philander Chase, D.D., a bishop in the Protestant Episcopal Church in the United States of America, to the episcopate of Illinois; and that he be and hereby is invited to move into this diocese, and to assume episcopal jurisdiction in the same." A Constitution, consist-



THE FIRST CATHEDRAL IN ILLINOIS AT JUBILEE

ing of ten articles, and five canons, was adopted. Bishop Chase was notified of his election in a letter dated March 10, and replied from Gilead, Mich., April 3, accepting the charge.

The story of Bishop Chase's early life and first episcopate belong to the history of the Church in Ohio and will be found in a former article. Suffice it to say that after having secured in England the money to build Kenyon College, Gambier, and after having labored indefatigably for twelve years as Bishop of Ohio, he resigned his office in 1831 and removed the following year to Gilead, Michigan, near the Indiana state line, where he devoted himself to farming and missionary labor.

Bishop Chase is said to have been over six feet tall, and to have possessed a large and impressive figure. He is reported to have weighed fully three hundred pounds in his later years. His countenance was pleasing and gracious, although marked with indications of an indomitable and commanding will. His strength of will was one of his most prominent traits, and was accompanied by other peculiarities characteristic of a rugged

pioneer. Strong convictions, unqualified by any doubts as to the correctness of his position and judgment, induced a somewhat dogmatic and impulsive tone and temper. His energy was untiring, and his care for every portion of his field, however remote and sparsely settled, was unremitting. He was possessed of strong lungs, and his powerful voice added to the impressiveness of his oratory. His piety was deep and genuine, and his motto, *Jehovah Jireh*, "the Lord will provide," is well known; but he was apt to refer over-frequently to his religious experiences and trials, with a view to public edification. But, at his worst, he seems to have erred chiefly in failing to realize that those who differed from him could not in the nature of things detect the loftiness of his motives beneath his somewhat doubtful methods. The Church owes much to him, but he was too individualistic to escape just criticism.

Bishop Chase undertook the vast work to which he was called in Illinois at the age of fifty-nine, without any proffer or prospect of reasonable earthly support, being informed "that there was no ability to afford any."

How Our Church Came to Our Country

On May 4, 1835, he left Gilead with a distant connection, the Rev. Samuel Chase, and others. He visited Chicago, Juliet (now Joliet), Peoria, Lewiston, Rushville, Beardstown, Jacksonville and Springfield. At Springfield he left Mr. Chase in charge. He had found but one church edifice in the state, that at Jacksonville. On June 28 he set out from Springfield for the General Convention at Philadelphia.

The most pressing problem of Bishop Chase was to secure an adequate supply of clergy. These he believed he must train in Illinois; therefore, he must have a theological seminary. Accordingly he made a second journey to England to raise funds, asking Bishop Kemper to visit the diocese in his absence.

In England Bishop Chase found that some of his former friends were dead and others disinclined to repeat their benefactions. But before returning home he had secured pledges for about \$10,000 and a large number of valuable books for his prospective seminary library.

In the latter part of May, 1836, the Bishop arrived in New York and after depositing his funds at interest re-joined his family at Gilead and brought them to Illinois. After visits in Chicago and Joliet, he went in Peoria County and located a suitable place for the Seminary. Nearby he built a log-house, which he described as made "of mud and sticks and filled with young ones." It was appropriately named "The Robins' Nest." The land which he occupied is some fifteen miles northwest of Peoria on the Kickapoo creek. The country is rolling and of diversified beauty. It is underlaid with rich beds of soft coal, and somewhat isolated from the ordinary lines of communication. The site was chosen partly for this reason, as the Bishop sought to separate those in attendance upon the institution from contact with worldly life.

The financial panic of 1837 was severely felt by the Church. There was much poverty. Many Chicago people raised vegetables in their city lots to keep themselves from starving. Several years of depression followed. A Church building started in Galena had to be suspended, and a small chapel, 25x40, was erected instead. The establishment of Jubilee College, as the Bishop's Seminary was to be called, was delayed several years. The Bishop describes his travels, in his address to the Convention of 1838, as having "been over many extended prairies, intersected by streams without bridges, and sloughs as if without bottom; the country generally thinly inhabited; cabins few and far between; villages just filling up with inhabitants exhausted of their means by removing to the Far West, and struggling for a bare existence." During his travels in 1837 he once had to pass a night in his wagon fighting mosquitoes. Finally he broke two ribs by being upset, and was forced to right things without assistance, as he was alone. He finally reached home and had to postpone further visitations until October, when he visited southward and in his own neighborhood. The manner in which he searched out Church people, and held services in their cabins wherever he journeyed, was truly apostolic.

A letter of November 12, 1838, from the Bishop to a friend, concludes as follows: "In September, 1831, I left those dear places by me named Gambier Hill and Kenyon College—in 1838, precisely in the same month and the same day of the month, I blow the trumpet in Zion for joy, that another school of the prophets, more than five hundred miles still further towards the setting sun, is founded to the glory of the great Redeemer." We now know that this child of the Bishop's old age was not to continue long in active life; but we can hardly fail to feel much sympathy with his glad outburst—especially as

How Our Church Came to Our Country

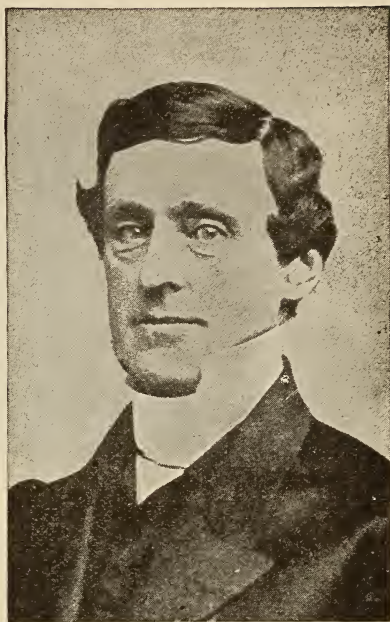
we know that, in its day, Jubilee College achieved much for the Church in Illinois. The corner-stone of the Chapel and School House was laid April 3, 1839, amid much rejoicing.

The bishop's strength could not last forever, and a special convention in 1851 elected the Rev. Dr. Henry John Whitehouse to be his assistant. The end soon came. Bishop Whitehouse says, in his annual address of 1853, that Bishop Chase pointed out to him, some months before his death, some walnut planks which he kept in readiness for his coffin. When the hope was expressed "that they might lie long to season," the aged prelate replied in effect, "They are ready now, as I am." On September 14, 1852, he was overturned from his carriage, and fell violently to the ground. On recovering consciousness he said to those who bore him homewards, "You may now order my coffin,—I am glad of it!" He sank to his rest September 20th, at the age of seventy-seven, and was buried at Jubilee.

To no other prelate has fallen the task of founding two Dioceses—now divided into five—and two Theological Seminaries. He had his faults, but he was a chosen vessel, and God has taken him to Himself. May perpetual light shine upon him!

III. The Cathedral Builder

Bishop Whitehouse—who was chosen somewhat through the personal influence of Bishop Chase—was rector of St. Thomas's Church, New York. For many years he had been an active and zealous member of the Committee on Domestic Missions. Perhaps because of this he was thought to be an excellent choice for what was altogether missionary work. It is not impossible, however, that the fact that he had independent means may have influenced the choice. This seems the more probable because for many years after his election he received no salary. Bishop Whitehouse



BISHOP WHITEHOUSE

was consecrated in St. George's Church, New York, November 20 1851. For ten months only he remained assistant bishop, as in the following September occurred the death of Philander Chase.

For twenty-two years Bishop Whitehouse administered the diocese of Chicago in its formative period. There are few figures in the American episcopate about whom such diverse opinions have been formed. He had much of the positiveness of his predecessor, with none of his democracy. He was not only a man of eastern training but of aristocratic temperament. It is doubtless true also that the early clergy of Illinois were men of independent spirit. It is difficult to assign responsibility, and no doubt there was misunderstanding and wrong on both sides, but at any rate the early years of Bishop Whitehouse were years of civil war, or at best of armed truce, to the Church in Illinois. About two points the combat chiefly

How Our Church Came to Our Country

gathered: first, he was for many years a non-resident of his diocese, and his continued residence in New York provoked serious criticism. He had a large family of growing children who needed education, and it was said that Mrs. Whitehouse did not desire to live in the West. At any rate, an unfortunate impression became deep-seated that he held himself above the surroundings of his work. It was because of this controversy that the General Convention of 1859 passed the canon which requires that a bishop shall reside within the limits of his diocese. In the following year, 1860, Bishop Whitehouse removed to Chicago, and so ended this part of the controversy.

The second point concerned a policy of administration. The new bishop came to Chicago with the idea of founding a cathedral. This was a new thing in the American Church. Immediately after the death of Bishop Chase he began negotiating for property, and proposed himself to bear the expense of a bishop's house. Thus Illinois became the pioneer in what is now a commonplace—the establishment of a bishop's church, with free seats and daily services, the centre of the charitable, educational and missionary work of the diocese. But at that time such a proposal seemed novel and foreign, and drew a fire of criticism and opposition sufficient to delay for some years the fulfillment of the project. In the meanwhile the land for which he had contracted (the southeast corner of Wabash Avenue and Jackson Street), immensely increased in value, and the owner declined to fulfill his contract. Suit was brought, but finally—inasmuch as the property, being in the heart of the present city of Chicago, had become manifestly undesirable for the bishop's purpose,—he compromised with the owner who paid \$6,000 for the cancelling of the contract. So bitter

had become the opposition by this time that the bishop was accused of selling out the interests of the Church in Illinois.

A third controversy arose over Jubilee College, which, partly because of its location, had a somewhat unfortunate history. It was alleged by the bishop's opponents that he favored Racine and Nashotah, in Wisconsin, and was not unwilling to see his own diocesan institution languish. There seems to have been no fair ground for such a criticism.

So he battled on, almost throughout his episcopate. Peace came only with his later years, but it would be unfair to withhold from Bishop Whitehouse the praise due for his scholarly ability and courageous service to the Church. His mistakes were due to infirmities of character rather than to compromises of principle, and it must also be remembered that his episcopate covered the stormiest time of our nation's history, the period before, during and after the Civil War, when men's minds were little at peace, and constructive planning was sure to encounter active opposition.

During this time also came the schism within the American Church which brought about the establishment of the Reformed Episcopal Church. Bishop Cummins, the assistant of Kentucky, seceded, and with him went the Rev. Mr. Cheney, rector of Christ Church, Chicago. Much of the battle which surrounded this schism was fought out in Chicago, and it should be said that the courage and devotion to the Church exhibited by Bishop Whitehouse in this crisis resulted in winning back for him the confidence and support of a large majority of his clergy, so that at the close of his career a united diocese was at his back. Sometimes unfortunately, but far more frequently for good, this dominant man left his mark upon the diocese of Chicago.



Photo by Underwood & Underwood, New York.

THE COLISEUM, CHICAGO, WHERE NATIONAL CONVENTIONS ARE HELD

IV. The Province of Illinois

In spite of its difficulties under the episcopate of Bishop Whitehouse, the Church in Illinois developed so that shortly after his death it was divided into three dioceses. This, however, was not done until after the election of his successor.

This election witnessed one of the momentous Church contests of that period. The choice of the convention first fell upon James De Koven, the warden of Racine College. This noble and saintly man was rejected by the bishops and standing committees because of what were alleged to be his ritualistic tendencies. Again the convention met and chose the Rev. George Franklin Seymour, dean of the General Theological Seminary, and again confirmation of the election was refused for the same reason. It was only after a third election that the Rev. Dr. W. E. McLaren obtained the confirmation of the general Church and became the third bishop of Chicago.

Not only the cathedral idea but the provincial system found an early exponent in the Illinois diocese. In 1877 the dioceses of Quincy in the west of

the State and Springfield in the south were set off, and the remaining portion received the title of the diocese of Chicago, the three dioceses being united in the Province of Illinois, covering the whole state and having a provincial synod. Here were found the beginnings of the method of organization now universal throughout the country.

Quincy's first bishop was the Right Rev. Dr. Alexander Burgess, whose episcopate lasted for twenty-three years. Shortly before his death in 1901 a coadjutor, the Right Rev. Frederick William Taylor, had been consecrated, but he survived Bishop Burgess less than two years and was succeeded in 1904 by the present diocesan, the Right Rev. Dr. Edward Fawcett.

For Springfield the choice fell upon Dr. Seymour, dean of the General Theological Seminary. It was a significant indication of the change which had come over the spirit of the Church that his election was at this time confirmed, and he became the first bishop of Springfield. During the twenty-eight years of his episcopate he exercised a wide influence in the affairs of the Church, being recognized as a

How Our Church Came to Our Country

man of profound convictions and great intellectual power. On his death in 1906 he was succeeded by his coadjutor, Bishop Osborne, the present head of the diocese.

Bishop McLaren was for thirty years the diocesan of Chicago, during which time the diocese had grown tremendously under his hand, so that it became necessary for him to ask for a coadjutor, and the Rev. Charles Palmerston Anderson, D.D., was elected. In 1905, at the death of Bishop McLaren, he succeeded as diocesan. Under his leadership the diocese has gone on to its present high efficiency.

Chicago was among the few dioceses of the country to avail themselves of the permission given by the convention of 1910 to elect a suffragan. The choice fell upon Archdeacon William Edward Toll, a man of

ripe experience, sixty years of age, well beloved and old in service. Bishop Toll proved a most efficient helper, but after little more than three years of consecrated service he died suddenly while in the midst of his work.

It is but four score years since the newly-elected bishop of Illinois, on his way to make the acquaintance of his four presbyters with their one lone church building, visited the "newly-built town of a few houses" called Chicago; today the 210 parishes and missions of the three dioceses in Illinois represent only part of the Church's life in that state. A theological seminary, hospitals, homes for the aged and disabled, orphan asylums and many other works of charity and mercy, carry on that spirit of service which was the impelling power in the lives of the pioneers of the Church in Illinois.

"HOW OUR CHURCH CAME TO ILLINOIS" IN CLASS WORK

PREPARATION FOR THE LESSON

NOT a few reliable books of fiction will throw light on the early conditions in Illinois. Consult your librarians about them.

Among sources of information concerning the diocese of Illinois may be mentioned a history of the diocese of Chicago in pamphlet form by the Rev. Dr. Hall, Professor of Dogmatic Theology at the General Theological Seminary, New York; the *Life of Bishop Chase*, Church Missions Publishing Co., Hartford, Conn.; *Bishop Kemper and His Contemporaries*, by Greenough White, and the general Church histories of Tiffany and McConnell.

THE FIRST FIVE MINUTES

The best point of contact will perhaps be to develop what the class knows about Chicago, the second city in the country and its great central metropolis. Another method might be to follow Bishop Philander Chase as he travels westward, having given up his work in Ohio.

TEACHING THE LESSON

I. Early Illinois.

1. Describe the conditions existing in Illinois in 1835.
2. Tell something about the people.
3. Why was it a difficult field for the Church?
4. Who were the Church's pioneers?

II. Illinois a Diocese.

1. How large a convention elected the first bishop?
2. Who was Philander Chase?
3. What was his great problem?
4. Give a description of his character.

III. The Cathedral Builder.

1. Who was Bishop Whitehouse?
2. What plans did he have for Illinois?
3. What special difficulties did he encounter?

IV. The Province of Illinois.

1. What is an ecclesiastical province?
2. What did the Province of Illinois include?
3. Name the three dioceses and their present bishops.

How Our Church Came to Our Country

X. HOW OUR CHURCH CAME TO GEORGIA

By the Rev. James B. Lawrence

I. Colonial, 1733-1782

ON November 17th, 1732, the *Ann*, a galley of two hundred tons, set sail from Gravesend with the first emigrants to the Colony of Georgia. The Rev. Henry Herbert, D.D., with the single purpose of caring for the spiritual needs of the colonists, and without fee or hope of reward, accompanied them on the voyage. On January 13th, 1733, they first sighted land, and on the 20th they landed at Beaufort, S. C. Here they were hospitably entertained until January 30th, when they embarked on a sloop of seventy tons and on five plantation boats for the place where General James Oglethorpe had chosen a site for the new colony. Thus, on

February 12th, 1733, they finally landed at Yamacraw Bluff on the Savannah River, and having offered thanksgiving to God for their prosperous voyage and safe arrival, they set about the work of building what is now the city of Savannah. Dr. Herbert remained three months in the colony, when, on account of illness, he set sail for England. He died on the return voyage and his body rests in its watery grave until that great day when the earth and the sea shall give up their dead.

A site was appointed for a church and a sufficient glebe for the minister. Of the many missionaries who gave their services to the church in Savannah, only one remained any consider-



OLD CHRIST CHURCH, SAVANNAH, GA.

How Our Church Came to Our Country

able length of time. Of the others, two did work whose influence lasts to this day.

John Wesley arrived in Savannah in February, 1736, and remained until December, 1737. It was during this time that a Sunday-school was organized under the superintendence of Mr. Delamotte, which—still in operation—is the oldest Sunday-school in the world. It was also during this time that thirty or forty persons met at Wesley's house—a meeting which he afterwards described as the second period in the rise of Methodism.

In December, 1738, the Rev. George Whitefield came to Georgia, the church in Savannah being the only parish he ever had. He devoted most of his time and eloquence to building a home for orphans, which he named "Bethesda" and placed in charge of James Habersham. On March 25th, 1740, Whitefield laid the first brick of the main building. This work absorbed him. He made thirteen voyages across the Atlantic when voyages were dangerous, and ten distinct visits to Georgia, chiefly in the interest of Bethesda. Of a sermon preached in behalf of the home Benjamin Franklin says: "I happened soon after to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved that he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles of gold. As he proceeded, I began to soften, and concluded to give the copper. Another stroke of oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably that I emptied my pocket wholly into the collector's dish, gold and all."

But the man who in those days devoted the influence of his life to the Church in Savannah, was the Rev. Bartholomew Zouberbuhler. Born in St. Gall, Switzerland, educated in

Charleston, ordained deacon and priest by the Bishop of London, he arrived in Savannah in January, 1746, and remained in charge of the church until his death in December, 1766. It was during this time that the first Christ Church was built. In 1746 President Stephens wrote: "The roof of it is covered with shingles, but as to the sides and ends of it, it remains a skeleton." Finally, on July 7th, 1750, the seventeenth anniversary of the establishment of the first court of judicature in Georgia, and the eighth anniversary of the victory gained by Oglethorpe over the Spaniards at Frederica, the building, "large, beautiful, and commodious," was dedicated to the worship of Almighty God. This building was enlarged in 1766, burned in 1796, rebuilt during the years 1801-1806, and replaced in 1838 by the one which now stands, a memorial to the sacred history of the state.

When, on February 15th, 1736, General Oglethorpe began to build the fort and town of Frederica, St. Simon's Island, as a protection against Spanish aggression, he was accompanied by his secretary and chaplain, the Rev. Charles Wesley, who until his departure in the following July supplied the regiment and inhabitants with the services of the Church. A tabby building with basement, lower and upper stories was built, and in the upper story the services were held. This mission, like those in Savannah and Augusta, was supplied with clergy by the S. P. G. until the close of the Revolution.

It was organized into a parish in 1808 by several planters who had settled on the island for the purpose of cultivating indigo at first, and afterwards the more lucrative crop of cotton. In 1840 the church was greatly in need of repairs; but there was not enough money for doing the work. One day a swarm of bees was found busy about the steeple of the church. Investigation proved that the steeple

How Our Church Came to Our Country

was filled with honey. This was sold, and money enough realized to do the necessary repairs. Owing to the suggestion of this incident, the "Bee-Hive Missionary Society" was formed which emulated the busy bee in its work for missions.

After the war between the States this church was given services by faithful lay readers until 1879, when the parish was reorganized by the Rev. A. G. P. Dodge, Jr. This devoted priest and fervent missionary gave his services for the upbuilding of the work until 1898 when he closed his earthly career and generously left an endowment for the continuation of the parish, and also a fund, the income of which has been instrumental in founding and maintaining fully two-thirds of the missions in the diocese of Georgia.

On March 22d, 1916, St. Paul's Church, Augusta, was burned to the ground by a disastrous fire which destroyed a large portion of the city. This irreparable and historic loss is mourned by the entire diocese and the church at large. The church thus destroyed was built in 1819 and took the place of the second building which was finished in 1786. The first St. Paul's was built in 1750 and is best described by the following letter addressed to the Trustees for establishing the Colony of Georgia in America:

"The following Memorial in behalf of the Inhabitants of the Town and Township of Augusta is humbly presented:

"The principal Inhabitants at a General Meeting here, having taken into Consideration the Number of Settlers, and the daily Increase of them, together with the

many Traders and Servants by them employed in the Indian Countries round us (who twice a year reside two months each Time in this Place) the Necessity of a Place of Divine Worship was too evident not to be taken notice of by them, more especially as those People for many Years had quite been Strangers to the Church Service, till lately at the Fort.

"For this therefore, and other Reasons, your humble Servants the Subscribers were appointed by all at the said Meeting, to act in the Nature of a Committee, in collecting Subscriptions, agreeing with proper Workmen, and superintending the building of a Church. Pursuant to the said Resolution, we have collected several sums of Money, and erected a Church, a Plan of which is herewith sent to your Honours; and we believe we may venture to say, that there is no Church so far advanced in the Indian Country as this, and as soon finished. But as Indian Friendship is sometimes precarious, we have built it opposite one of the Curtains of the Fort, that the Guns of the Bastions may secure it, and that it may be a place of retreat for the Inhabitants of the Place in sudden Alarms.

"What we have therefore to beg of your Honours is that you'll be pleas'd to procure for us a Clergyman of the Church of Eng-



THE "BEEHIVE CHURCH" AT FREDERICA



ST. PAUL'S CHURCH, AUGUSTA, GA.



THE RUINS AFTER THE FIRE OF MARCH 22, 1916

How Our Church Came to Our Country

land from the Society for Propagation of the Gospel, and a well-qualified one is not only necessary for the Instruction and Edification of the lower Sett of the Inhabitants, but may also in time assist the Religious Work for which that Society was first established, we hope He will be put on a good footing; and we assure your Honours, that our little Mites, and those of several other Subscribers shall not be wanting to make this Place agreeable to such a One.

"We beg also that your Honours will be pleased to grant to the Inhabitants of this Town the Ground on which the Church, the Churchyard, and Avenue leading to it, are, independent of the Commanding Officer of the Fort, excepting in Time of Danger, or in such Manner as your Honours shall think most expedient.

"We have already in some measure experienced the good effects of Divine Service being celebrated in the Officers Room in the Fort by a Layman, as numbers of the Inhabitants have regularly and decently attended every Sunday.

"We have nothing more to ask, unless your Honours are inclined to add some little decorations, viz't: Some glass for the Windows, Pulpit Cloth, Sacramental Ornaments, etc., which will be thankfully accepted, and always gratefully acknowledged by your Honours

Most Obligated, Most Obedient
and Most Humble Servants,

GEO. CADOGAN JAS. CAMPBELL
JOHN RAL DA. DOUGLASS
JAMES FRASER."

"Augusta, April 12th, 1750."

II. Organization, 1783-1840

Thus in Colonial days these three churches—Christ Church, Savannah, Christ Church, Frederica, and St. Paul's Church, Augusta—were founded. They had been supplied with clergy, who, sent out by the Society for the Propagation of the Gospel, owed their allegiance to the Crown of England. Therefore when, on July 21, 1782, British rule came to a close in Georgia, the Church, without clergy and without support, was almost annihilated. Yet the seed sown was not dead, only buried; but it was some time before a fully organized Church was developed.

At a meeting of the Vestry of Christ Church, Savannah, held in December, 1793, we find a resolution passed

"That the 'Book of Common Prayer' of the Protestant Episcopal Church in the United States, ratified by a convention of the said Church and made of force on the 1st October, 1790, be adopted for the present by this Church, subject to such alteration as shall hereafter be agreed by the officiating minister of Christ Church and the Vestry thereof."

Another incident, showing how the Church in Georgia was reaching out toward the organized life of the nation-wide Church, occurred when the Rev. John V. Bartow, rector of Christ Church, Savannah, presented to the General Convention which met May 23, 1811, in Trinity Church, New Haven, a certificate of his appointment to attend the Convention signed by the wardens and vestry of the "Episcopal Church in the city of Savannah, State of Georgia." The Convention passed a resolution stating that the "Protestant Episcopal Church in the State of Georgia, not being organized, and not having, in Convention, acceded to the constitution of the Protestant Episcopal Church in the United States of America, the Rev. Mr. Bartow cannot be admitted a member of this House, but he be allowed the privilege of an honorary seat."

It was not until the 24th of February, 1823, that the Primary Convention of the clergy and laity of Georgia met in St. Paul's Church, Augusta, for organization. Three clergymen were present, the Rev. Edward Matthews, rector of Christ Church, St. Simon's Island, the Rev. Abiel Carter, Rector of Christ Church, Savannah, and the Rev. Hugh Smith, Rector of St. Paul's Church, Augusta. Five lay delegates from Savannah and Augusta were present. Rules of order and a constitution and canons were adopted, and the Convention acceded to the constitution and canons of the Church in the United States. As clerical deputies to the General Convention, the Rev. Edward Matthews, the Rev. Abiel Carter,

How Our Church Came to Our Country

and the Rev. Hugh Smith were chosen; the lay deputies were George Jones, Anthony Barclay, and William W. Hazzard.

Only the last-named clerical and the first-named lay deputy attended the session of 1823, at which the Church in the State of Georgia was received into union with the General Convention.

Although the diocese was now organized, there were to be many years before it was to have its own bishop. From 1798 until his death, October 28, 1801, the Rt. Rev. Robert Smith, D.D., Bishop of South Carolina, by correspondence kept in touch with the condition of the Church in Georgia. On April 26, 1815, his successor, Bishop Theodore Dehon, consecrated Christ Church, Savannah (the second building), and confirmed a class of about fifty. This is the first visit of a bishop to Georgia. His successor, Bishop Nathaniel Bowen, gave episcopal aid until the year before his death which took place in 1838. In that year Bishop Jackson Kemper visited Georgia,

confirmed classes, and consecrated Trinity Church, Columbus.

III. Bishop Elliott, 1841-1866

Several efforts were made to solve the episcopal problem of the diocese. One of these was to have a bishop for the Southwest. Another was to unite Florida, Alabama, and Georgia under the episcopal care of one bishop. But the plans attempted all failed. At last the Convention which met in Grace Church, Clarkesville, May 5, 1840, elected the Rev. Stephen Elliott, Jr., and on February 28, 1841, he was consecrated first Bishop of Georgia. Born in 1806, he was not quite thirty-five years old at the time of his consecration. With the enthusiasm of youth, with splendid poise of mind and body, full of God's grace, and with a heart of oak, he began at once to devote himself to the difficult task before him. With a list of eight clergy, five churches, two missions, and 323 communicants, he undertook to build up the Church in the state largest in area east of the Mississippi.

He devoted much pains to the increase of a native ministry. John James Hunt, who had been made deacon on January 2, 1835, in St. Michael's Church, Charleston, and ordained priest in the same place on November 25, 1836, was the first native Georgian to enter the ministry of this Church. One day he gave a young man a Prayer Book. It was like heaven. The young man, Thomas F. Scott, came into the Church, and finally became the first Bishop of Oregon. Influenced by our beautiful liturgy and by the imposing character of Bishop Elliott, William Bacon Stevens entered the ministry, ultimately to become the fourth Bishop of Pennsylvania. Among many others, special mention should be made of Henry K. Rees, a prince of missionaries, who devoted his entire ministry to the diocese.

Together with the increase of the



BISHOP ELLIOTT

How Our Church Came to Our Country

ministry, Christian education occupied a large part of the Bishop's thoughts. The seminary for girls which he founded at Montpelier cost him not only anxious care but his private fortune; and although this school has long been abandoned, there are women yet living who are grateful for the lessons learned and the inspiration received there. Bishop Elliott, with Bishop Otey and Bishop Polk, formed that great triumvirate which founded the University of the South at Sewanee. He was careful for the instruction of the slaves, and St. Stephen's Church, Savannah, was one of the first parishes for colored people in the country.

At the time of Bishop Elliott's death in 1866, the clergy list shows twenty-five clergymen resident in the diocese, ministering to twenty-eight parishes and missions, whose communicants numbered more than 2,000. Bishop Stevens said of him: "His character, like his body, was majestic and symmetrical with manly strength and glory; it was the noble temple of a noble soul. His mind was of large calibre and cultivated with sedulous care. His eloquence was the outburst of a well-stored, well-trained intellect, pouring itself through lips, not wet merely with Castalia's dew, but touched, as by angel hands, with coals from off the Altar."

IV. Later Days

When the War between the States came to an end, there came to an end with it the old ideas, institutions and civilization. Bishop Elliott belonged to the old régime, and when it died he died also. There now dawned upon the South new times, new ideas, a changed condition of things. The times were hard for a quarter of a century. Stipends were difficult to raise, even in the larger congregations, while the missionaries were poorly and irregularly paid. One missionary in a small town ministering to a congrega-

tion of sixteen communicants writes in 1873: "The minister would have starved, with his sick family, had it not been for the kind assistance of friends in Christ Church, Savannah, and of Col. W——, of Macon."

It has been seen with what courage Bishop Elliott began his episcopate. It required no less courage for the Rt. Rev. John W. Beckwith, D.D., consecrated second Bishop of Georgia, April 2d, 1868, to face the new conditions which confronted him. His task was to put faith and courage into men and women who were undergoing hard times and being trained in the school of adversity. Well did the new bishop do his work. His wonderful voice, bringing out the full meaning of the services, at once arrested the attention of his hearers. When Bishop Beckwith read, people listened. His oratory in the pulpit attracted large congregations wherever he went, and



BISHOP BECKWITH

How Our Church Came to Our Country

the course of his episcopal visitations was like a royal progress.

He continued the work of pushing the church into the smaller towns and villages, while in the larger cities the old parishes grew and new ones were formed, so that when he died, November 23, 1890, the number of communicants in the diocese had more than doubled. One of the distinguishing marks of his episcopate is the foundation of the Appleton Church Home for orphan children, in Macon, which will always be a monument to the greatness of the bishop, and to the liberality of the generous donor whose name it bears.

But we must bring our story to a close with brief mention of men still living. The Rt. Rev. Cleland Kinloch Nelson, D.D., consecrated on February 24th, 1892, as third Bishop of Georgia, developed an episcopate whose chief characteristic is its in-

tense missionary activity. The work in a few years grew to such an extent that it was too much for one bishop. Accordingly, on October 7, 1907, Georgia was divided. Bishop Nelson elected to administer the new diocese, the northern part of the state, and became the first Bishop of Atlanta.

On May 20, 1908, the Rt. Rev. Frederick F. Reese, D.D., was consecrated fourth bishop of the diocese of Georgia, in Christ Church, Savannah, and under his wise administration the great work goes on. In the diocese of Georgia thirty-one clergymen minister to seventy-three parishes and missions with 4,975 communicants; in the diocese of Atlanta thirty-two clergymen minister to sixty parishes and missions, containing 5,466 communicants. Compare these totals with those with which Bishop Elliott began his episcopate in 1841, and see to what success our Church has come in Georgia.

CLASS WORK ON "HOW OUR CHURCH CAME TO GEORGIA"

PREPARATION FOR THE LESSON

THE author of this article has kindly suggested the following books as sources of further information: "A History of Georgia for Use in Schools," by Lawton B. Evans; "A History of Georgia," by Bishop Stevens; "Statistics of the State of Georgia" and "Historical Collections of Georgia" by the Rev. George White. Also the Archives of the S. P. G.

For general background any United States history will give information as to early conditions. Those who have access to Tiffany's "History of the Protestant Episcopal Church in the United States of America," will find in Chapter X. the story of the Colonial Church in Georgia.

THE FIRST FIVE MINUTES

Possible points of contact are: (1) Who ever heard of John Wesley? How many know whether he ever came to America? (2) What state of the Union bears the name of a King of England.

TEACHING THE LESSON

I. Colonial Days.

1. Tell about the first missionary to Georgia?

2. What two famous men followed him?
3. Give the story of the "Bee Hive" Missionary Society.
4. Tell something of St. Paul's Church, Augusta.

II. Organization.

1. What was the state of the Church in Georgia at the close of the Revolution?
2. How did Georgia come in touch with the General Convention?
3. How was the diocese organized?
4. Who took care of it before it had a bishop?

III. Bishop Elliott.

1. Tell something about Bishop Elliott.
2. What well-known men did he bring into the Church?
3. What did he do for education?
4. Give some results of his episcopate.

IV. Later Days.

1. What did the Civil War do to Georgia?
2. Who was the second bishop?
3. What were his chief activities?
4. Name the present dioceses in Georgia, with their bishops.
5. What is the present condition of the Church in the State of Georgia?

How Our Church Came to Our Country

XI. HOW OUR CHURCH CAME TO TENNESSEE

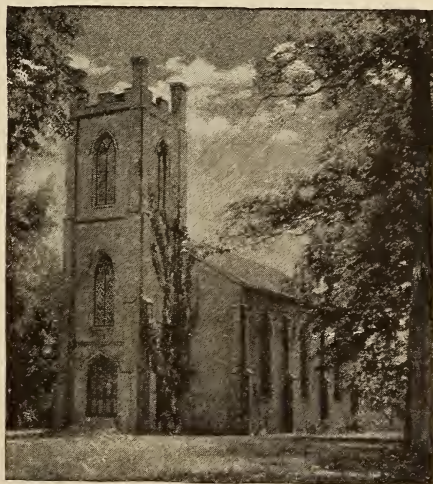
By the Rev. E. Clowes Chorley, D.D.

ABOUT the year 1769 a small group of farmers from South-western Virginia settled on the banks of the Watauga River, in a part of the country which had been ceded to England by the treaty of Fort Stanwix. When the settlement was effected it was supposed that the territory was under the government of Virginia, whereas it was actually within the limits of North Carolina. Under these circumstances the immigrants formed the "Watauga Association," and wrote their own constitution. In 1777 the district was annexed by North Carolina and known as Washington County. For a brief period this was succeeded by an organization known as the State of Franklin, with John Sevier as Governor. In 1790 Kentucky and Tennessee were united as "the Territory South of the Ohio." Four years later the latter became an independent State and was admitted to the Union in 1796.

I. Church Beginnings in Tennessee

The founder of the Church in Tennessee was James Hervey Otey, who afterwards became its first and much-loved bishop. He was one of the twelve children of Isaac Otey, a Virginia farmer and member of the House of Burgesses. Rudiments of education James received in what was then known as an "old field school," from which he passed in turn to an academy at Bedford and the University of North Carolina. His coal-black, straight hair, and his height of six feet and four inches, earned for him the nickname of "Cherokee."

Shortly after his graduation in 1820 he was appointed to a classical tutorship in the university. It became part of his duty to conduct the daily prayers in the college chapel, a task which he found increasingly irksome. Relief came in the shape of a present of a copy of the Book of Common Prayer. Using it at first in the chapel he was led to study its contents. Study led to admiration; admiration to conviction, and to the end of his life he loved to be called "a Prayer Book Churchman." At the expiration of his tutorship Otey married and removed to Franklin, Tenn., where he opened a school for boys. At the end of eighteen months he went back to North Carolina and took charge of a school at Warrenton. The parish of Warrenton was then served by a young deacon, William Mercer Green, who had been a classmate of Otey's



ST. JOHN'S CHURCH, ASHWOOD
Built by Bishop Polk and his three brothers

How Our Church Came to Our Country

at the university. The combined influence of Green and the great Bishop of North Carolina, Ravenscroft, led Otey into the Church. He was baptized by his college friend, and afterwards confirmed by the bishop in 1824. He immediately commenced his preparation for Holy Orders and was admitted by Bishop Ravenscroft on the tenth day of October, 1825.

Immediately after his ordination he returned to Tennessee and reopened his school at Franklin, about eighteen miles from Nashville. To the care of this school he at once added the establishment of regular Church services, which were held in the lower room of the Masonic Hall. The soil was hard and uncongenial. What is known to history as "the Great Revival" had swept through the State and left behind it a strong prejudice against any form of liturgical worship. In after days the bishop delighted to tell of overhearing a raw-boned native say to a companion: "Come, let's go and hear that man preach and his wife jaw back at him;" an allusion to the fact that Mrs. Otey was the only one in the congregation to make the responses. Undeterred by the fact that there was not a single communicant of the Church, outside his own family, in the entire State, the young deacon buckled on his armor and preached the word in season and out of season. In addition to his services at Franklin he rode horseback to Nashville on alternate Saturdays and preached to a congregation of six persons, two only of whom were communicants.

In 1826 the attention of the Domestic Committee of the Missionary Society, which was then but six years old, was drawn to Tennessee, and the Rev. John Davis was directed to visit the State where it was believed that many promising fields were open. In a letter dated November 12, 1827, Mr. Davis reports concerning the work at Knoxville: "I organized a

church on Easter Monday." He preached twice on Sundays; in the morning to a small number, but in the afternoon to a congregation which taxed the capacity of the Court House. He adds: "They have sometimes talked of building a church"—a project which, however, was long delayed. During a four weeks' vacation Mr. Davis visited Kingston, Columbia, Nashville and Franklin, in all of which places he found some old Episcopalians who rejoiced once again to join in the services of the Church. At Columbia he reports the presence of a number of families of wealth and influence who "would receive a missionary very joyfully and treat him with great kindness." At Franklin he found an interesting congregation, and notes that "they even talk of procuring an organ this winter." At Nashville prospects were not so encouraging. The unworthiness of a temporary ministerial supply had worked great injury; so much so, that "the prospects of the Church are quite blasted for the present."

The work at Knoxville did not develop as Mr. Davis hoped. The people were engrossed with politics to the exclusion of all interest in religion. Not one dollar was contributed to ministerial support, and the prospects of a church building were so remote that the missionary decided to remove to Columbia, where, with the assistance of Mr. Otey, a congregation was organized "under auspicious circumstances." Nashville was visited twice, and to that important point Mr. Davis transferred his residence. The vestry, which had been for some time inactive, resumed its responsibilities and the congregation increased considerably during the winter. In 1829 the vestry reported twelve or fourteen Church families and a congregation of forty to fifty persons. Mr. Davis suffered from persistent ill-health, and on November 15, 1829, left Tennessee for Alabama.

How Our Church Came to Our Country

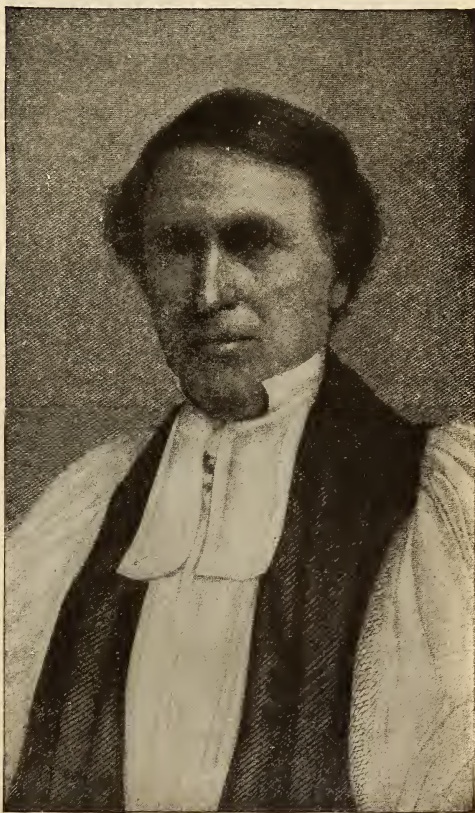
Mr. Otey, meanwhile, having been advanced to the priesthood turned to his old bishop, Ravenscroft, with an urgent request to make an episcopal visitation to the scattered congregations in Tennessee. The bishop arrived at Nashville at the end of June, 1829, and brought with him the Rev. Daniel Stephens, D.D., who immediately opened a school at Columbia and became rector of the newly organized parish of St. Peter's in that town. Bishop Ravenscroft did not shrink from administering sharp discipline to the erring minister at Nashville, and promptly suspended him from the exercise of his office. Though this was at first resented by the vestry, further reflection convinced them of the justice of the act, and a considerable sum of money was raised for a church building and the sum of \$800 per annum was pledged for a clergyman.

During the bishop's visit the diocese of Tennessee was organized. The Convention met in the Masonic Hall, Nashville, July 1 and 2. The three clergymen—Otey, Davis and Stephens—were present, and six laymen. Four parishes were received into the union with the diocese: Christ, Nashville; St. Peter's, Columbia; St. Paul's, Franklin, and St. John's, Knoxville. There were about fifty communicants in the whole diocese. Not one of the churches had its own building. In December of that year the Rev. George Weller, who had served as secretary of the Domestic and Foreign Missionary Society, was appointed to Nashville, and shortly afterwards established a Sunday-school. The corner-stone of a church to cost \$1,600 was laid on July 5, 1830, and the building was consecrated by Bishop Meade of Virginia, July 6, 1831. During the visitation of Bishop Meade he laid the corner-stone of the churches at Franklin and Columbia. The following year a visitation was made by Bishop Ives, successor to Ravenscroft in North Carolina. It was memorable

for the fact that John Chilton and Samuel George Litton were ordained to the sacred ministry. These were the first ordinations in Tennessee. At the Convention held during the bishop's visit, Trinity Church, Clarksville, was admitted into the union.

II. Bishop Otey

The year 1833 was notable for the diocese. In June of that year the diocesan convention convened at Franklin and proceeded to elect a bishop. There were present the eight clergymen at work in the diocese and nine laymen. The choice fell upon James Hervey Otey, the pioneer missionary of the State. He was consecrated in Christ Church, Philadelphia, on January 14, 1834. Bishop George Wash-



RT. REV. JAMES H. OTEY, D.D., LL.D.

How Our Church Came to Our Country

ington Doane preached a noble sermon in the course of which he pointed out that:

"Here is a bishop who has never had a church to preach in, and has never yet had a living at the altar, but has been obliged to labor for his children's bread in the laborious though most honorable vocation of teaching; spending five days out of seven in a school, and for years has not had a month's recreation."

Bishop Otey entered upon a difficult work, but his faith and courage never faltered. At the outset of his episcopate there were in the diocese five priests and three deacons, and about 117 communicants. Conditions severely limited the possibilities of quick advancement. For fifteen years confirmations did not exceed fifty per annum, and in 1844 the diocese had only 400 communicants. In 1834 there was only one church building—Christ, Nashville—but that same year St. Peter's, Columbia, and St. Paul's, Franklin, were opened. Trinity, Clarksville, was added in 1838.

But there was "the sound of the wind in the tops of the mulberry trees." In January, 1833, the Rev. John H. Norment settled at Knoxville where the congregation had nominally existed for five years. He found the greatest difficulty in securing even a temporary place of worship, but eventually secured an upper room in the court house where he preached to gradually increasing congregations. The population of Knoxville was then about 2,000, and the nearest Episcopal minister was two hundred miles distant. Mr. Norment was succeeded by a young deacon, Forbes, under whose ministry the congregation increased three-fold. In 1836 there were four communicants. In the immediate future the work languished through lack of a minister, and in 1844 Albert Miller Lee, a professor in the East Tennessee University, was the only communicant left. The work was re-

established about 1844 by the Rev. Charles Tomes, and a building was fitted up as a chapel. The following year the corner-stone of St. John's Church was laid by the bishop, and it was consecrated by him in 1848.

In 1833 three devoted missionaries entered upon work in what was known as West Tennessee. This was a vast district, occupied for the most part by people who had migrated from North Carolina and Virginia. Otey testified that many of them were originally Churchmen. Some in despair had attached themselves to other bodies, but "others, looking for consolation in their Bibles and Prayer Books, have stood here, solitary but solemn mementoes of the Church of their fathers, and have continued to hope against hope that God would at last hear their sighs and groans." To the northern part of this country went the Rev. Samuel G. Litton, and established the work at Paris and Huntingdon. Mr. Wright and Mr. Chilton went out together for a time and found good success. The latter organized St. Luke's Parish, Jackson, and Zion, Brownsville, in each of which places services were held in the Masonic Hall. Mr. Wright preached at La Grange and organized Emanuel Church. On August 3, 1833, he arrived at Memphis, and the following day officiated in the academy. On the 6th, Calvary Church was organized. He says of Memphis: "Memphis has about 1,200 inhabitants, and it is thought by some persons that it will in a few years number many thousand." A little later he writes that "the vestry are resolved to build a house of worship with as little delay as possible, and as an earnest of it, the senior warden has engaged to give half the necessary lumber." A frame building which served as a rectory and a chapel was erected, and in 1844 Calvary Church was consecrated by Bishop Otey. It is described as a very plain building. "The communion

How Our Church Came to Our Country

table was raised high on quite a wide platform. The pulpit and reading-desk were odd enough to be funny; they looked like pockets on a school-girl's apron—just two little balconies high up on the wall, with little doors behind. The stairway leading to these was outside from the vestry. Though Memphis grew by leaps and bounds this was the only Episcopal Church for several years. Towards the close of 1852 Bishop Otey removed from Franklin to Memphis, which had then a population of about ten thousand. One of the objects of this removal was the organization of another parish. In his journal of December 12, 1852, the bishop records the beginnings of this new work:

"This morning at 11 a. m., I commenced celebrating the worship of God in 'High-tower Hall,' a room over an oyster-saloon, and having also a dancing-academy in an adjacent apartment. The hall is to be used as a billiard-room during the week, while it is appropriated to Divine Worship on Sunday. The association is certainly by no means desirable. But it seems that we can do no better; and the question arises: Shall we worship in the house of Rimmon, or not worship at all?"

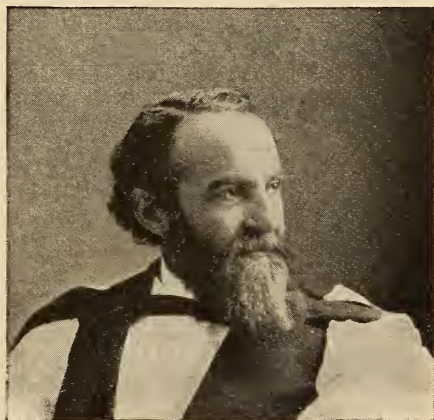
As a result of this effort Grace Church was organized, and St. Mary's Chapel, in another part of the city, was consecrated in 1858.

It is impossible to follow the varying fortunes of the Church in the State in any detail. Discouragements were many, and progress was slow. Some of the parishes were dormant, and others went on for years before they obtained church buildings. In 1833 Leonidas Polk settled at Columbia and remained there until his election as Missionary Bishop of the Southwest Territory in 1838. To the care of his extensive diocese Bishop Otey added, for a time, Mississippi, Arkansas and the Indian Territory, and journeyed thousands of miles.

III. The War and After

The Diocesan Convention of 1861 met at Somerville just one month after the outbreak of the Civil War. That memorable conflict had a disastrous effect upon the Church in Tennessee. Parochial buildings were turned into store-houses, stables, barracks and hospitals. Many of the parishes were vacated and not a few of the clergy served in the Confederate army as chaplains. The strain proved too much for the weakened frame of the bishop, and on April 23, 1863, he entered into rest, faintly whispering the words of the Lord's Prayer.

Not until 1865 were the scattered forces of the diocese able to gather for corporate counsel, and on Thursday, September 7, the Rev. Charles Todd Quintard, M.D., was elected as the successor of Bishop Otey. Born in Connecticut in 1824, the new bishop was a graduate of Columbia College, and obtained the degree of M.D. from New York University. For a time he practiced medicine at Athens, Ga. In 1851 he removed to Memphis and there became a close friend of Bishop Otey, by whom he was influenced to enter the ministry. His diaconate was spent doing hard missionary work in Tipton County; on his advancement to the priesthood he became rector of



BISHOP. QUINTARD

How Our Church Came to Our Country

Calvary Church, Memphis, and afterwards of the Church of the Advent, Nashville. On the outbreak of the war he became chaplain of the First Tennessee Regiment, and served in that capacity for four years. His graphic story of his experiences was published in 1905 under the editorship of the Rev. Arthur Howard Noll. He entered on the difficult work of reorganizing the Church in Tennessee with an ardor and enthusiasm which never abated. A preacher of commanding ability, a profound believer in the principles of the Tractarian Movement, gifted with a winning personality, and a tireless worker, he restored the years that the locust had eaten. In the work for the negroes he took a strong personal interest, and always insisted upon confirming the black man with the white, although severely criticised for so doing. He justified his action by quoting the words of Bishop Coxe:

"Our mother, the Church, hath never
a child

To honor before the rest,
But she singeth the same for mighty
kings

And the veriest babe on her breast;
And the bishop goes down to his narrow
bed

As a ploughman's child is laid,
And alike she blesseth the dark-
browed serf

And the chief in his robe arrayed."

For thirty-four years Bishop Quintard ruled his diocese prudently. His efforts to secure the division of the diocese and the creation of a new diocese for West Tennessee failed to secure the consent of the General Convention, and on April 20, 1893, Thomas Frank Gailor, vice-chancellor of the University of the South, was unanimously elected assistant bishop of the diocese. Early in 1898 Bishop Quintard died, full of years and honor, and Bishop Gailor became the diocesan.

IV. The University of the South

The University of the South is geographically within the confines of the diocese of Tennessee, but it is far more than a diocesan institution. It owes its beginnings to two men, close friends and brother bishops—Otey and Polk—although their efforts were warmly seconded by others, notably Bishops Atkinson, Green, Cobbs, Gregg and Elliott.

From the outset of his episcopate Bishop Otey cherished the dream of a great educational institution for the Southwest, and his dream was shared to the full by Leonidas Polk. The financial depression of 1837 arrested an ambitious scheme for the establishment of Madison University, for which a liberal charter had already been obtained. Not until 1857 was the dream realized. On the fourth day of July the bishops of eight Southern dioceses, together with representative laymen, gathered on the summit of Lookout Mountain, near Chattanooga, to organize the new institution. The address was delivered by Bishop Otey; at its close the name, University of the South, was suggested, and was formally adopted at a meeting held in October. The site selected was an uninhabited mountain top, heavily wooded and well watered everywhere. On the 10th day of October, 1860, in the presence of five thousand people, Bishop Polk laid the corner-stone. Ten thousand acres of land had been conveyed to the trustees, and within three months more than half a million dollars had been subscribed.

Then came the Civil War with its blighting influences. During its duration three of the bishops—Cobbs, Polk and Otey—who had been most active in founding the university, died, and the Southern dioceses were grievously impoverished. When Bishop Quintard visited Lookout Mountain at the close of the war in 1865, he found the garden turned into a wilderness. The



PANORAMA OF THE UNIVERSITY OF THE SOUTH

buildings were in ashes; even the corner-stone being smashed into fragments. The splendid endowment had been swept away, and for a time there seemed to be no hope of reviving the work.

One year later, however, some attempt was made, and a grammar school was opened at Sewanee. Little by little the waste places were re-

stored. The academic department was organized in 1871; the theological school followed five years later. A medical department was inaugurated in 1892, and a law school one year later. When the plans of the trustees are carried into effect the University of the South will possess a group of buildings worthy of the ideals of its founders.

"HOW OUR CHURCH CAME TO TENNESSEE" IN CLASS WORK

PREPARATION FOR THE LESSON

THE author of this article has kindly suggested the following books as sources of further information: "History of the Diocese of Tennessee," Rev. Arthur Howard Noll; "Memoir of the Rt. Rev. James Hervey Otey, D.D., LL.D.," Rt. Rev. Wm. Mercer Green, Bishop of Mississippi; "Doctor Quintard, Chaplain C.S.A., and Second Bishop of Tennessee, Being His Story of the War," edited by Rev. Arthur Howard Noll. See also the "Biography of Bishop Polk" and the reports of the Domestic and Foreign Missionary Society from 1826 onward.

In addition to these, use some general history. With regard to the general conditions in Kentucky and Tennessee, a life of Daniel Boone, and Theodore Roosevelt's "Winning of the West" will be useful.

THE FIRST FIVE MINUTES

Ask a younger class whether they know of any state whose name contains no vowel except "e." An older class might be asked about the battle of Look-out Mountain, which can be connected with the establishment of the University of the South.

TEACHING THE LESSON

I. Church Beginnings in Tennessee.

1. What was the Watauga Association?
2. Tell about the early days of James Hervey Otey.
3. How did he come into the Church?
4. Tell about the missionary work of the Rev. John Davis.

II. Bishop Otey.

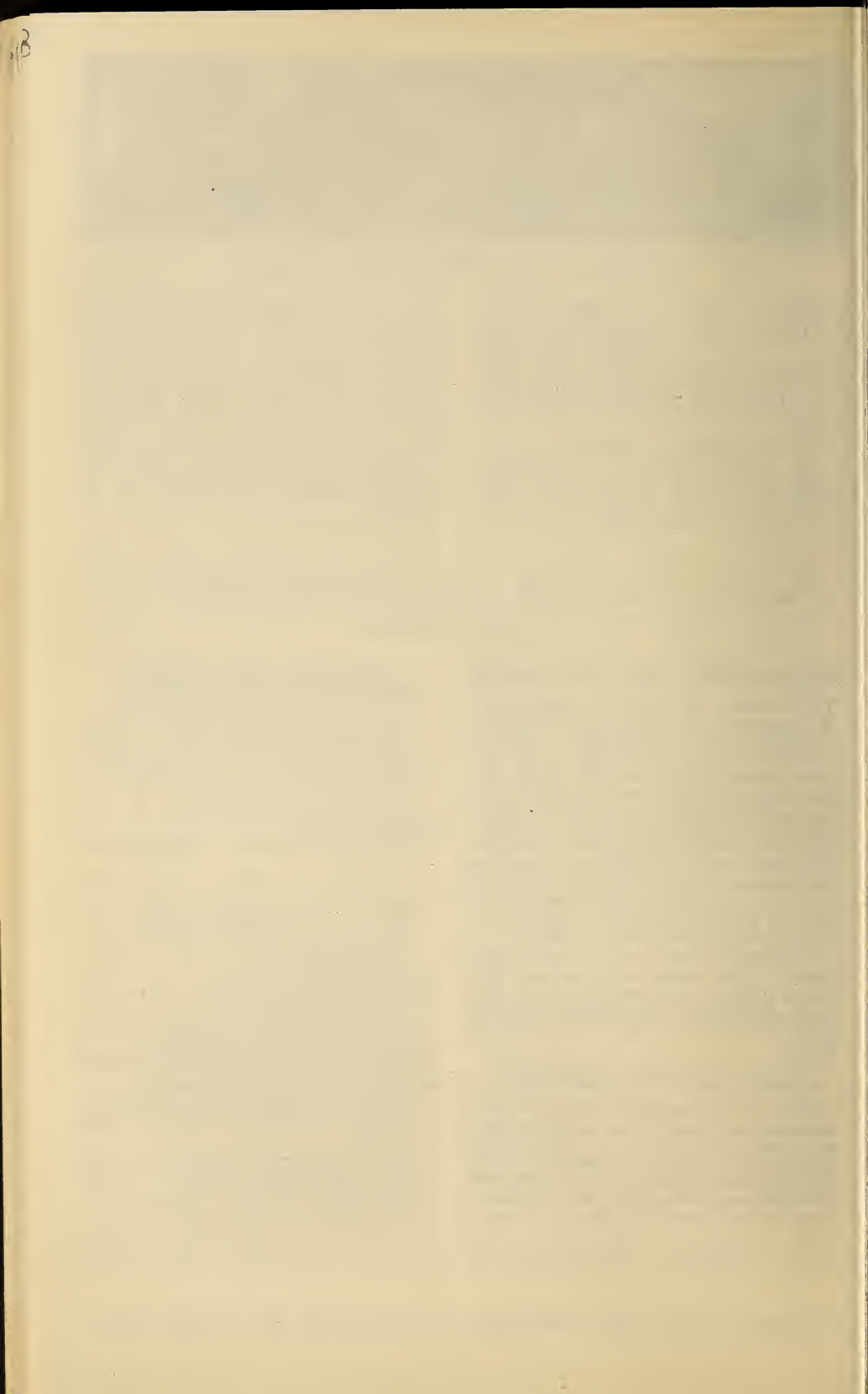
1. How many persons elected Bishop Otey?
2. How did the bishop support himself?
3. Where did he finally remove?
4. Tell about some of the places of worship used.

III. The War and After.

1. What was the effect of the Civil War in Tennessee?
2. Tell of the death of Bishop Otey.
3. Who was Bishop Quintard?
4. How did he feel about the Negroes?

IV. The University of the South.

1. When and where was the corner-stone of the University of the South laid?
2. Tell of its early promise.
3. What did Bishop Quintard find after the war?
4. What is its present condition?



How Our Church Came to Our Country

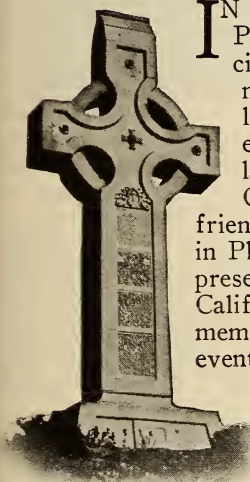
XII. HOW OUR CHURCH CAME TO CALIFORNIA

By the Rev. Frank H. Church

Editor *Pacific Churchman*, San Francisco

Introduction

IN Golden Gate Park, San Francisco, on an eminence, stands a large Iona Cross, erected by the late George W. Childs, Esq., a friend and vestryman in Philadelphia of the present Bishop of California. It commemorates a great event in the Church's history — the first use of the Prayer Book in the New World.



Sir Francis Drake, a loyal subject of England, alert to advance her interests and seeking to add new worlds to her domains, was cruising on the Pacific coast in the spring of 1579 in the good ship *Golden Hinde*, seeking a safe harbor for cleaning ship and for learning something of this new country, which no doubt he hoped to present to his sovereign. He sailed past the entrance of what is now known as the Bay of San Francisco—the largest and best harbor in America—and on returning down the coast entered "False Bay," afterward named "Drake's Bay," and landed on the shore of Point Reyes, twenty miles north of the Golden Gate.

The Rev. Francis Fletcher, Drake's chaplain and chronicler of the voyage,

in "The World Encompassed" thus describes the first service: "Our General with his companie, in the presence of those strangers (the Indians) fell to prayers; and by signs in lifting up our eyes and hands to heaven, signified unto them that God whom we did serve and whom they ought to worship, was above; Jesus being God, if it were His good pleasure to open by some means their blinded eyes, that they might in due time be called to the knowledge of Him, the true and ever-living God, and Jesus Christ whom He hath sent, the salvation of the Gentiles. In the time of which prayers, singing of psalms, and reading of certain chapters of the Bible, they sat very attentive."

In June, 1892, Bishop Nichols, accompanied by his two sons and three of his presbyters, visited the region with the purpose of locating the probable place of the landing and the holding of the first service in the United States from the Book of Common Prayer. A brief service was held and a simple wooden cross erected, with an inscription. The Bishop had previously suggested the erection of a permanent monument, memorial of this significant event. His suggestion, in some fugitive way, reached Mr. Childs, who offered to defray the expense. Plans were made for the erection of the "Prayer Book Cross" on the spot. But the park commissioners of San Francisco, realizing the remoteness of Drake's Bay from civilization, and that a monument erected

How Our Church Came to Our Country

there would seldom be seen, offered a site in Golden Gate Park, and the cross was erected there with this inscription:

A memorial of the service held on the shore of Drake's Bay about St. John Baptist's Day, June 24, 1579, by Francis Fletcher, Priest of the Church of England, Chaplain of Sir Francis Drake, Chronicler of the Service.

First Christian Service in the English Tongue on our Coast.

First use of Book of Common Prayer in Our Country.

One of the First Recorded Missionary Prayers on Our Continent.

Soli Deo Sit Semper Gloria
Gift of George W. Childs, Esq.,
of Philadelphia

Every year, at the foot of this Cross, a service is held under the auspices of the House of Churchwomen.

I. Pioneers of the Church

Under the title "The Church's First Pioneer on the Shores of the Wide Pacific," it is recorded in THE SPIRIT OF MISSIONS for October, 1847, that "the Rev. T. M. Leavenworth, a presbyter of the Diocese of New York, sailed from that city in the autumn of 1846 as chaplain and surgeon to the ship *Brutus*, chartered by the United States government for California," probably to bring Col. J. D. Stevenson and his regiment to the coast. His first letter to friends tells of a service (probably the first non-Roman service held in California since that of Drake's Bay) on Sunday, March 17, 1847. It will be remembered that California was not then a part of the United States.

There were many intelligent and devout Churchmen among the pioneers of '48 and '49, coming from every part of the east, north and south, and

they longed for the ministrations of the Church. Therefore, in the fall of 1848 six of the most influential Churchmen in San Francisco petitioned the General Board of Missions in New York to send a missionary, promising his support; and in November the Board appointed the Rev. J. L. H. Ver Mehr. In THE SPIRIT OF MISSIONS for December, 1848, is published a letter from him asking the co-operation of the clergy. His departure was delayed for two months by an attack of smallpox, but he took passage on a steamer sailing February 8, 1849, via Cape Horn.

In the meantime other San Francisco Churchmen, doubtless ignorant of the above request and appointment, had organized "Holy Trinity Church" and commissioned certain persons in New York to send them a rector. They chose the Rev. Flavel Scott Mines. Coming by way of Panama he arrived in San Francisco two months ahead of Dr. Ver Mehr and began services in July, 1849, in the First Trinity Church at Jackson and Powell Streets.

When Dr. Ver Mehr arrived he found his field occupied, but began services in a private house, and those who had asked for his appointment organized Grace Church April 28, 1850. The first Grace Church was located within a block of Holy Trinity, but the two rectors became warm friends, and there was no apparent friction between the parishes.

Late in 1851 the name of the first parish was changed to "Trinity," and a second church, of corrugated iron, but called "The Tin Church," was erected on Pine street. Mr. Mines died August 5, 1852; his body was laid to rest under the chancel of the new church and later removed to the next new church at Post and Powell and a memorial tablet placed, both being removed later to the present church. Mr. Mines was succeeded by the Rev. Christopher B. Wyatt.



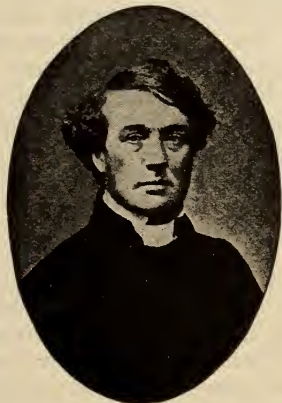
DRAKE'S BAY, CALIFORNIA

The site of the first Prayer-Book service on this continent

In about a year the Board of Missions seems to have withdrawn its recognition of California as a missionary field, and left the Church there to its own resources. Mr. Mines was then in the grip of rapidly developing consumption, but he and Dr. Ver Mehr began to plan for organizing the Church. It was finally decided to call a convention of clergy and laity to organize a diocese.

II. Securing a Bishop

The convention met in Holy Trinity Church July 24, 1850; it held



BISHOP KIP

eight evening and two morning sessions, in which six clergy and thirteen laymen participated. Canons were adopted for the governance of "The Church in California." The Right Rev. Horatio Southgate, who had just resigned as bishop of the American Church in Constantinople, was elected Bishop of California, but he declined.

The second convention met May 4, 1853, with only four clergy and four parishes represented: Grace and Trinity, San Francisco; Grace, Sacramento; St. John's, Stockton. This convention resolved to send delegates to the General Convention in October to ask to be received into the union. Two laymen went, but were not recognized. It also appointed a committee on missions, "to endeavor to establish posts at points of importance in the State."

While the General Convention of 1853 did not admit the Church in California into union, it did elect the Rev. William Ingraham Kip, rector of St. Peter's, Albany, N. Y., as missionary bishop of California. He was consecrated on SS. Simon and Jude's Day, October 28, 1853, and sailed December 20, via Panama. The ship

How Our Church Came to Our Country

being wrecked he landed in San Diego, held his first service there on January 21, 1854, and reached San Francisco on Sunday, January 29. Within three hours of his arrival Bishop Kip was officiating and preaching at Trinity Church, and from that time, through an episcopate which covered nearly forty years, he was the champion and the upbuilder of the Church in his great field. His successor in the episcopate says of him: "His noble character has left its impress at many points upon the diocese to which, under God, he gave shape, and in his commanding and genial presence the Church was blest with the power to confront and overcome many difficulties which beset her in those early days."

In 1856 the diocese was admitted into union with the General Convention, and at a convention held February 5, 1857, in Grace Church, Sacramento, Bishop Kip was elected diocesan. He died on April 7, 1893, and Mrs. Kip just five months later. Their bodies rest at the foot of the lofty Iona cross of granite at the entrance to Iona church yard in Cypress Lawn Cemetery.

III. Divisions of the Diocese

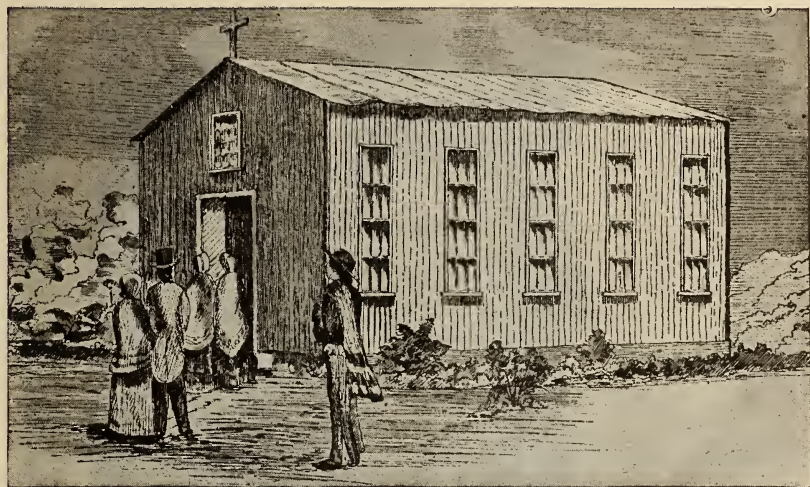
In 1871 Bishop Kip, feeling his inability properly to administer the rapidly increasing Church in both the upper and lower parts of the State, urged the division of the diocese, to which the General Convention of 1874 responded by erecting the missionary jurisdiction of Northern California, and electing the Rev. John Henry Duchachet Wingfield as its bishop. Bishop Wingfield died July 27, 1898, and the General Convention of that year elected the Rev. William Hall Moreland, rector of St. Luke's, San Francisco, as missionary bishop of Sacramento, as the district was to be henceforth known. He was consecrated January 25, 1899, the first Episcopal consecration on the Pacific coast.

As Bishop Kip advanced in years

and his health and eyesight failed, the question of a still further division of the diocese loomed up. The fast-growing section around Los Angeles, with a population of 200,000, asked for a division; Bishop Kip approved, and a committee was appointed to consider the situation. There was a feeling in the north that the time for division had not yet come, but its advocates carried the day, and in the convention of 1895 the diocese of Los Angeles was set off. At its primary convention, December 3, 1895, the Rev. Joseph Horsfall Johnson, rector of Christ Church, Detroit, was elected bishop. His consecration took place on St. Matthias' Day, 1896.

A third division of the diocese was made in 1910, when the General Convention erected the missionary district of San Joaquin, and elected the Rev. Louis Childs Sanford, secretary of the Eighth Department, as its bishop. He was consecrated January 25, 1911, and made Fresno his see city, with St. James' Church as the pro-cathedral.

In the development of the Church in California which made these divisions possible, there were many who did yeoman service, of whom a few only may be mentioned here. In the northern part of the State the Rev. William H. Hill was first a mountain and mining camp missionary. In 1856 he took hold of Grace parish, Sacramento, and rescued it from collapse, remaining with it for fourteen years; in 1870 he again took the road, up and down the State, holding services and preparing the way for the future establishment of missions. Charles Caleb Pierce, whom Bishop Moreland calls "a modern St. Francis," rendered a type of service unique and beautiful. On Sunday the duties of his parish at Placerville claimed him, but Monday morning found him on the trail. Thus for forty-two years he tramped from hamlet to hamlet and from camp to camp, a familiar and



TRINITY CHURCH, SAN FRANCISCO, 1849

The three women in the picture represent the entire female membership of the congregation at that time

loved figure everywhere, to minister to the needs of the scattered Church folk of El Dorado County. Every house was his home and he was friend and helper of all. The veteran pioneer and educator, James Lloyd Breck, spent the last nine years of his remarkable life here. With the help of an associate mission, whose members he brought from the East, he founded St. Augustine's College and a school for girls at Benicia. The schools are no longer in existence, but many of the parishes and missions of the present Diocese of Sacramento owe their origin to this band of devoted men.

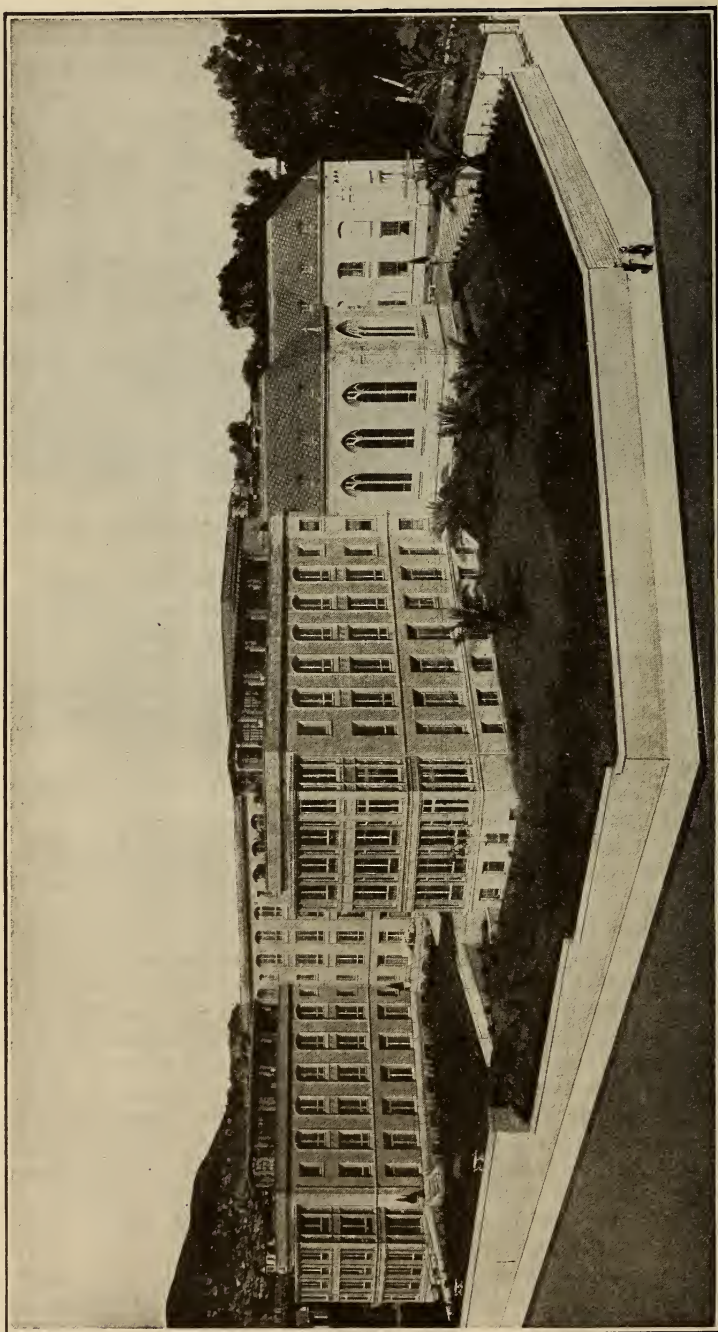
The Rev. Alfred Lee Brewer, missionary and educator, established St. Matthew's School for boys at San Mateo and took an active part in formulating the missionary policy of the diocese. The Rev. Douglas O. Kelley was the pioneer in the San Joaquin valley. The Rev. James S. McGowan also labored long here, organizing a number of missions and building seven churches. Among the leaders in Southern California were the Rev. A. G. L. Trew, the Rev. John A. Emery, now Archdeacon of Cali-

fornia, and the Rev. Henry Bond Restarick, who developed the Church in San Diego County. The last-named is now widely known as Bishop of Honolulu. He was consecrated in his own church, San Diego, on July 2, 1902.

IV. The Present Diocese

The diocese of California, regardless of these amputations, has developed a thoroughly organized missionary system under the wise leadership of Bishop Nichols and his faithful adjutant, Archdeacon John A. Emery, whose whole ministry of thirty-six years has been in California. The first "Cathedral Mission of the Good Samaritan" was begun in 1894 by the Rev. William Ingraham Kip, 3d, grandson of the first bishop, known as "Canon Kip," who gave his whole life and effort to the development of the spiritual and institutional work "south of Market Street." He died October 1, 1902.

In April, 1906, an unparalleled disaster overtook the diocese and State of California, such as has scarcely been known in our time. An earthquake, followed by fire, utterly



ST. LUKE'S HOSPITAL, SAN FRANCISCO

Founded in 1871 by the "Church Union" and the Rev. T. W. Brotherton, M.D. In 1910 the generous help of Mrs. Louis F. Montecagle, Mrs. Whitelaw Reid and Mr. Ogden Mills made possible these noble buildings, opened on January 29, 1914

How Our Church Came to Our Country.

DIOCESE OF SACRAMENTO



In the four ecclesiastical divisions of California, the reports of 1915 showed a total of 250 clergy ministering to 274 parishes and missions, numbering 27,962 communicants.

wrecked large portions of San Francisco and did great damage in other parts of the State. The people and buildings of the Good Samaritan Mission were swept away and the work was re-established in the Potrero by the Rev. J. P. Turner. In 1911 another mission was inaugurated on the old site and called "The Canon Kip Memorial Mission." Both missions minister to the physical and spiritual needs of their neighborhood. Chapels,

day nurseries, dispensaries and clubs of every description bring young and old under the fostering care of the Church.

Another phase of the cathedral missionary work is that of the Bishop's secretary, the Rev. W. M. Bours, who ministers to the inmates of the city and county institutions. By him the Gospel is preached to hundreds every week, individually and in groups, and scores are brought each year to bap-

How Our Church Came to Our Country

tism and confirmation. A valuable activity is "The Bishop's Aid for Boys," under the care of the Rev. George Maxwell. Aside from help given to floating youths seeking employment, he maintains St. Andrew's Inn, for boys at work or attending school who have no homes, besides summer camps for boys and girls.

A promising work among Chinese is carried on at the "True Sunshine" Mission in San Francisco, and at Oakland, across the bay. There is also a Japanese mission.

Space will not permit an extended account of St. Luke's Hospital.

The building of the cathedral which will be the centre of these activities has been begun by the erection upon the magnificent site given by the Crocker family, of the "Founders' Crypt." The crypt is well equipped for services with a splendid organ and choir. The nave and choir seat upward of 1,500. Around the cathedral close stand the new Church Divinity School and temporary buildings for the Dean's House, Diocesan House and Grace Chapel. The whole when finished will stand as the culmination of the devoted work of the present Bishop of California.

"HOW OUR CHURCH CAME TO CALIFORNIA" IN CLASS WORK

PREPARATION FOR THE LESSON

THE "History of the Diocese of California," by the Rev. D. O. Kelley, one of its veteran priests, will be found most instructive. It may be obtained from the Diocesan House, 1217 Sacramento Street, San Francisco, or from a public library. "Early Days of My Episcopate" by Bishop Kip, is unfortunately out of print, but copies may still be found in the libraries. Chapter VI. of "The Conquest of the Continent," Burleson, gives a picturesque glimpse of the early days of the diocese.

THE FIRST FIVE MINUTES

The Panama Exposition is a good point of contact. It is very probable that some of your class have been there. If so, ask them to tell some of the interesting things they saw. Also find out what they know about the "fortyniners." Nothing in our country's history has been such a fruitful theme for romance as the wild rush across the continent for gold. Numberless books have been written about it. A good one for the young is "The Boy Emigrants" by Noah Brooks.

TEACHING THE LESSON

Introduction.

What does the Prayer Book Cross commemorate and how did it come to be erected?

I. Pioneers of the Church.

1. By whom was the first Church service (after that of Sir Francis Drake's chaplain) held in California?
2. Whom did the Board of Missions appoint to work in California?
3. Tell something about the Rev. Flavel Scott Mines and his "tin church."

II. Securing a Bishop.

1. When and where did the first diocesan convention meet?
2. Whom did it elect as bishop?
3. Who was the first missionary bishop in California?
4. Tell about his episcopate.

III. Divisions of the Diocese.

1. Which part of the State was first set off, and what is it called now?
2. Why did Bishop Kip ask for a second division of his diocese?
3. When was the third division made?
4. What can you say of some of the pioneers in the Church?

IV. The Present Diocese.

1. What mission in San Francisco was founded by the grandson of Bishop Kip?
2. What is Bishop Nichols doing for poor boys?
3. Tell something about the cathedral and its work.
4. Name the four dioceses and districts in the State of California, and tell the names of their present bishops.

How Our Church Came to Our Country

XIII. HOW OUR CHURCH CAME TO MISSOURI

By the Rev. E. Clowes Chorley, D.D.

I. Early Days

MISSOURI became part of the United States of America through the Louisiana Purchase in 1803. Its oldest town was St. Genevieve, founded in 1755. Its real development, prior to the American occupation, began with the visit, in 1763, of Peter Laclede Ligest, a French merchant of New Orleans, who had obtained from the French Governor-General a grant of a monopoly of the fur trade with the Missouri Indians. The following year Auguste Chouteau, with thirty mechanics, cleared land on the banks of the river and erected some substantial log houses. In honor of Louis XV the place was named St. Louis.

When the first American Governor arrived there were only two American families residing in the town, but others were living outside the stockade. There were in all 180 houses, scattered over three streets, and a population of about 1,800. Mail arrived once a month. As might be expected from a settlement so thoroughly French, the first religious services were those of the Roman Church. An entry of 1766 records a baptism which took place in a tent, and for the next six years a Roman priest visited the infant town twice yearly. In 1772, Father Valentine took up his residence there, and four years later the first church was built. No Protestant minister appeared until 1816. In that year the Rev. Solomon Giddings rode horseback all the way from Connecticut and organized the first Presby-

terian Church. In 1818, the Baptists came on the ground, and one year later the first minister of the Protestant Episcopal Church arrived.

The early story of the Church in Missouri falls into two definite periods—the period of spasmodic effort, and the period of organized work.

II. Spasmodic Efforts

The Domestic and Foreign Missionary Society was formally organized in 1820, but for reasons beyond the pale of this article its active operations were delayed. The earliest missionaries in the West were not missionaries of the Society. They were private adventurers; men who had the instinct for going forth into strange



BISHOP CICERO S. HAWKS

How Our Church Came to Our Country

lands—for such was the West then. Most of them maintained themselves by means of schools, and at the same time conducted church services.

To this class belonged the Rev. John Ward, who came to St. Louis from Lexington, Ky., in 1819. Mr. Ward had served for a time as rector of Christ Church, Lexington, which had been organized in 1809. How he came to Missouri we do not know, but he arrived there in September, and almost immediately held a service in the First Baptist Church. This was the first public service of the Church west of the Mississippi River. The population of the city was then about 5,000. A few weeks later the services were transferred to a one-story frame building, generally used as a dance hall, at the corner of Second and Walnut Streets. There were few Church-people. It is said that at the first service the congregation numbered six, of whom but two had prayer books.

Nevertheless, steps were taken at once to organize a parish. A subscription paper was circulated, the first paragraph of which read as follows:

"We, the undersigned, taking into view the great benefits that ourselves and families would derive from the establishment of an Episcopal Church in the town of St. Louis, do hereby form ourselves into a congregation, and bind ourselves to pay over to such persons as shall be appointed by the vestry hereafter to be chosen, all such sums as shall be found opposite to our names, to be applied towards the support of the church for one year from this date."

This document, which now hangs in the vestry of Christ Church Cathedral, is dated November 1, 1819. It appears to have been signed by many who were not Church-people, and the subscriptions amounted to \$1,654. The vestry was elected in December, and on January 10, 1820, Mr. Ward was elected rector of Christ Church. A suitable place of worship was secured

and a pulpit and pews placed therein.

Just when the work seemed most promising Mr. Ward resigned and returned to Lexington, where he lived until his death in 1860. With his departure the work of the parish came to an abrupt end. The place of worship was abandoned and the pulpit and the pews were sold to the Methodists. The parish had lived just seventeen months.

The only record for the next two years is that of an occasional service. When the Missionary Society was established little was known of the religious and social conditions of the West. Hence, in 1823, the Rev. Amos G. Baldwin was appointed an agent of the Society to visit the Western states and territories. In the course of his journeys he visited parts of Missouri and held service in St. Louis.

As a direct outcome of his visit the Society, on September 30, 1823, sent its first missionary to Missouri, in the person of the Rev. Thomas Horrell, who had previously labored in Virginia. For the first year this devoted servant of Christ seems to have prospected in the rural districts, where he writes that he met with good success. The greatest obstacle to his work he found to be the fear that the Church would not or could not hold her ground. He was her only representative in the entire state, and those who were inclined to his ministrations hesitated because there was no "assurance that the ordinances will be perpetuated among them." The missionary felt the force of the objection, and, keenly alive to the opportunity, he appealed for "the counsels and support of a fellow-laborer." Alas! the infant Society lacked the means to respond.

Towards the close of 1825 Mr. Horrell removed to St. Louis and endeavored to revive the parish there. He met with no encouragement. The memory of the failure was still fresh. He found that the "most pious of the Episcopalians had joined other socie-

How Our Church Came to Our Country

ties, despairing of ever obtaining a minister of their own." It was the story of Western Pennsylvania and Ohio over again. Those who desired the restoration of church services feared that the obstacles were insurmountable. Even Mr. Horrell despaired, and cast about for some other more favorable field. He stayed in St. Louis only because there was no other place to go.

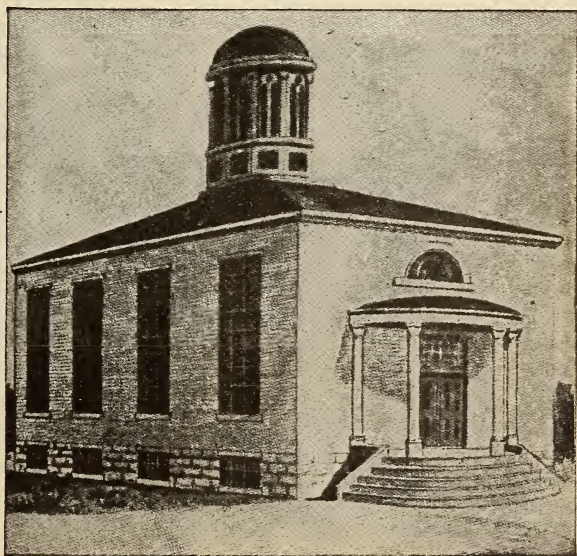
It was, however, the darkness which precedes the dawn. By persistent effort a small congregation was gathered, and on December 2, 1825, a new vestry was elected. A place of worship formerly used by the Baptists was secured and suitably furnished. In a jubilant letter to the Society the missionary reported an increasing congregation marked by "respectful attention to the services of the sanctuary," and adds that he had once administered the Holy Communion to seven persons, of whom four "had never communed in any place before." He notes, "our prospects brighten daily; those who at first were despondent are now sanguine of success." The congregation, however, stood greatly in need of a church building. The cold of winter compelled removal to a nearby schoolroom.

In June, 1826, land at the corner of Third and Chestnut Streets was secured for \$400, and a building, 45x55, was commenced. Then began a long struggle for means to build the church. The congregation contributed \$2,000, and Mr. Horrell personally collected \$700 in New York and Philadelphia, but the combined amounts were inadequate. The temper of the community was such that it was almost impossible

to borrow money to complete the structure. In a pathetic letter to the Board of Missions the vestry said: "Everything we can rake and scrape is swallowed up by the building itself . . . as money is in such demand here (10 per cent. interest) and churches are so little in demand that we cannot raise the necessary money that way." Only by the willingness of prospective pew-holders to advance the price of their pews was the needed amount obtained. The following advertisement which appeared in the public press marks the final success:

"The vestry offer for sale on Thursday morning next at 10 o'clock, the pews in the Episcopal Church at St. Louis, at the corner of Chestnut and Third. The church, which is handsomely furnished, will be opened on that day, and the terms of sale then made known."

November 10, 1829, was the date of opening. A contemporary describes it as "a neat little building, . . . but looking more like an academy than a church; having forty-eight pews capable of seating 250 persons, with a gal-



OLD CHRIST CHURCH, ST. LOUIS

How Our Church Came to Our Country

lery at one end, in which is a most excellent organ."

In 1831, Mr. Horrell removed to Columbia, Tenn. He returned to Missouri nine years later, and in 1845 had charge of the parish at St. Charles. He died in 1850. After his departure services were for a time conducted by the Rev. John Davis, principal of a female academy in St. Louis. The Society then appointed as its missionary the Rev. L. H. Corson, who labored for one year and then removed to Windham County, Conn. He was succeeded by the Rev. William Chadderton, who came from Burlington, N. J. During his stay Christ Church was consecrated, May 25, 1834, by Bishop B. B. Smith, of Kentucky, who also confirmed twenty-six persons. This was the first church consecrated west of the Mississippi and north of New Orleans. Mr. Chadderton terminated his ministry in St. Louis in 1835, and the sheep were again left without a shepherd.

III. Organized Work

The period of organized effort dates from 1835. In time to come it will be seen that 1835 was by far the most important year in the storied history of our Church in the United States of America. For it was then that the Church rose for the first time to the true measure of her corporate responsibility. For twenty-five years the work of Missions had been delegated to a Society *within* the Church. In 1835, *the Church herself was declared to be the Missionary Society, and every baptized person a member thereof.* That declaration revolutionized our missionary work.

The immediate outcome was the election by the General Convention of that year of the first domestic missionary bishops. The vast territories to the west were grouped into two missionary districts: the South-west, which included the state of Louisiana and the territories of Arkansas and

Florida; and the North-west, which embraced the two states of Indiana and Missouri. Over the latter Jackson Kemper was elected missionary bishop. It was an ideal choice. For years he had played a large part in the development of the missionary policy of the Church. Brought up under the strong influence of Bishop Hobart, and a colleague of Bishop White, he combined sound scholarship with ardent enthusiasm and undaunted courage.

It was no easy task to which he was called. Writing in 1838, he said, "The Missionary ground to which I was called by the General Convention included two states. . . . At the time of my consecration . . . Missouri contained an Episcopal Church (Christ Church, St. Louis) but not one clergyman; while in Indiana there was a youthful missionary (the Rev. Mr. Hoyt at Indianapolis), but not a stone, brick or log had been laid towards the erection of a place of public worship for our denomination. And it is said that the venerable Bishop Chase, whose long residence had made him intimately acquainted with the West, considered Indiana lost to the Church in consequence of our long neglect."

The population of Missouri at the time Kemper entered on his work was about 130,000. Outside of St. Louis there was hardly a town of any size. Jefferson City, the state capital, had a population of only 1,000, and most of the so-called towns were appreciably smaller. Moreover, the people were not responsive to the message and polity of the Church. Missouri had been largely settled from Kentucky and they were mostly Baptists and Campbellites. It was hard ground. One of the missionaries wrote the Society saying, "Missouri is the hardest soil in the United States. There is less fruit—save in St. Louis—in proportion to labor, than in any other portion of the domestic field."

The bishop arrived in Missouri just



THE RT. REV. JACKSON KEMPER, D.D., LL.D.



THE RT. REV. DANIEL SYLVESTER TUTTLE,
D.D., LL.D., D.C.L.

THE FIRST AND PRESENT BISHOPS OF MISSOURI

How Our Church Came to Our Country

at the close of 1835, having been preceded by his assistant, the Rev. Peter Minard. He writes in his journal, "I preached in my new church yesterday, December 20; the houses here are low, very small, and rather scarce." Developments quickly followed. A new church was undertaken "with a gallery, in parts of which negroes can be accommodated." The former building was sold and another one erected at the corner of Fifth and Chestnut Streets at a cost of \$70,000. It provided sittings for 600 and was burdened with a debt of \$20,000. In 1840, the bishop resigned the rectorship of Christ Church and was succeeded by the Rev. F. F. Peake, who had done a notable work in the outlying parts of the state. The same year witnessed the establishment of the second parish in St. Louis. It was founded by the Rev. Peter Minard. A lot was purchased on a credit for five years, and a building 50x30 projected at a cost of \$2,000. Pending its completion services were held in a school room. Mr. Minard died in 1846 and, after many struggles, St. Paul's Church was consecrated thirteen years later.

The story of the later growth of the Church in St. Louis is beyond the compass of this article. Suffice to say that in 1840 the diocese of Missouri was organized and remained under Bishop Kemper's care for three years. In 1844, Cicero Stephen Hawks was elected bishop and guided the diocese through the troubled period of the Civil War. He died in 1868. Then came the administration of Bishop Robertson, who was succeeded by Daniel Sylvester Tuttle, the "grand old man" of the American Church.

Some mention must be made of the planting of the Church outside St. Louis. Shortly after his arrival Bishop Kemper journeyed up the Mississippi River in the *Olive Branch*, and ascertained that many Episcopalians were settled in the small towns. The bishop

wrote the Society, "As a proof of the sluggishness of our movements is the fact that, so far as I can learn, I was the first clergyman of our Church who has preached at Columbia, Boonville, Fayette, Richmond, Lexington, Independence and Fort Leavenworth; in a word, I have been the pioneer from St. Charles up the Missouri. At several places I met with some Episcopalians; but in every place I met with immortal and intelligent beings; and everywhere I beheld extensive harvests with very few reapers." The distances were immense. Mr. Peake officiated at a baptism at a point sixteen hundred miles from the head of navigation on the Missouri River, and an equal distance from where the river mingles with the ocean. In one year he traveled over eighteen hundred miles, mostly on horseback, and the roads were indescribably bad. Arriving at Boonville in 1836, he found one Churchman in the town. At Fayette were five or six "respectable members," and at Fulton he "was welcomed with tears of joy."

The first missionary at St. Charles was the Rev. Augustus Fitch, who in the course of a few months gathered quite a large congregation, and \$1,000 was subscribed for the erection of a church. Then the usual thing happened—the missionary moved away and the congregation dwindled almost to nothing. When the Rev. Isaac Smith arrived to gather together the fragments he found six communicants, with a few others some five miles away. In 1839, the Rev. C. S. Hedges reported that St. Paul's Church, Palmyra, was completed; "a small but neat edifice, surmounted by a steeple, and the second Episcopal church in the state." He also added that the number of communicants at Hannibal had doubled. In 1840, the Rev. William Homman was appointed to Jefferson City, the capital of the state. With a population of 1,000 it had no minister.

How Our Church Came to Our Country

of any kind, but there were two communicants of the Church. Services were commenced in a school room. An appeal was made to the East for aid in the erection of a small but substantial stone edifice. Funds came slowly. After distressing delay it was reported that "the church is covered in and contains a few rough benches, but not plastered, and without chancel arrangements."

During the episcopate of Bishop Hawks work was commenced in that portion of the state now contained in the diocese of Kansas City. The Rev. F. R. Holeman began services at Weston with a congregation of eleven and a Sunday-school of three. At the end of four years "a cheap, plain church" was erected. Work at St. Joseph, six hundred miles from St. Louis, was begun by the Rev. W. N. Irish with four communicants. The corner-stone of Christ Church was laid in 1857. Kansas City was developing rapidly, and there services were begun in 1857 by the Rev. J. I. Corbyn. They were held for a time in the Methodist Church, and St. Luke's parish was organized December 14, 1857. The first church was built at the corner of High and Fifth Streets.

When Bishop Tuttle assumed charge of the diocese he stressed the importance of division. Missouri contained 67,000 square miles, and was then the largest diocese in area in the Church. The division was finally effected in 1889 by the setting apart of the sixty western counties as the diocese of Kansas City, since changed to West Missouri. The combined dioceses have now seventy-eight clergymen, 125 parishes and missions and 12,683 communicants.

IV. Kemper College

One chapter remains to be added to this story of how our Church came to Missouri—the story of Kemper College.

Immediately, he entered upon his

work Bishop Kemper was impressed with the necessity of securing more trained workers. The harvest truly was great, but the laborers were few. In his first report to the Board of Missions he concludes a careful review of the field by saying, "And now I solicit—I implore—nay, I demand of the Church, by virtue of my office, and in the name of my divine Master—I demand some additional, able and devoted laborers." The Board would have been only too glad to respond, but it was short of both money and men. Moreover, available men evinced a strong reluctance to venture so far. Missouri was then on the frontier. The bishop visited the East and urged the needs of the West, but men would not go beyond the Mississippi. Kemper found himself just where Philander Chase had been in Ohio twenty years before—people pleading for the ministries of the Church, and the Church unable to meet the situation. And like Chase, Jackson Kemper concluded that the West must seek out



CHRIST CHURCH CATHEDRAL, ST. LOUIS

How Our Church Came to Our Country

and train its own ministry. Encouraged by the success of Kenyon College, he set about the establishment of a similar institution in Missouri, and appealed to New York for aid. New York responded with \$20,000. On January 6, 1837, a charter was granted by the legislature and 125 acres of land were secured about five miles from St. Louis. The corner-stone of the College was laid in May, and the preparatory school opened in October of the following year, under the direction of the Rev. Peter Minard. In three years there were forty arts students, three professors and a hall. A theological seminary was planned and a medical department with seventy students actually added. Alas! there was a debt of \$12,000. This proved fatal. The diocese was poor and the parishes in St. Louis were themselves burdened by heavy debts, and finally

the trustees felt compelled to close the College, and the splendid property was sold to pay the debt. Inevitable as it may have seemed at the time this was a disastrous act. It meant not only that the educational ideals which led to the establishment of Kemper College were abandoned, but the Church lost a property which in after years became a part of the teeming city, and which if held would have forever endowed the diocese. Bishop Kemper, who at the time of the sale had ceased to have jurisdiction and had removed to Nashotah, could not bear to mention the institution which bore his name. Any allusion to its fate, it is said, brought tears to his eyes. In later years another effort was made to repair the loss and a college was started at Palmyra under the name of St. Paul's. It did not survive the tribulations of the Civil War.

CLASS WORK ON "HOW OUR CHURCH CAME TO MISSOURI"

PREPARATION FOR THE LESSON

FOR the story of the Louisiana Purchase, see "The Territorial Growth of the United States," Mowry; and Chapter I of "The Conquest of the Continent," Burleson, Church Missions House, paper, 35 cents. See Chapter III of the same book for Bishop Kemper's life, or White's "An Apostle of the Western Church," Church Missions House, 35 cents. Those who have access to early numbers of *The Spirit of Missions* will find valuable material. For life in St. Louis in the days preceding the Civil War, read Winston Churchill's "The Crossing."

THE FIRST FIVE MINUTES

Ask who knows what is the great national gathering of our Church, and where held in 1916; draw out something about St. Louis and the great Mississippi. Or, ask what is a presiding bishop, and who is he; where does he live and what is he like? Tell them something of Bishop Tuttle's splendid life and character.

TEACHING THE LESSON

I. Early Days.

1. How and when did Missouri become part of the United States?

2. Tell something of its early settlement.
3. Describe the conditions in St. Louis.
4. What Christian bodies were first on the ground?

II. Spasmodic Efforts.

1. By whom and when were the first public Church services west of the Mississippi River held?
2. What made the work discouraging?
3. Tell about building the first church.
4. Who consecrated it and held the first confirmation?

III. Organized Work.

1. What great event happened in 1835?
2. Tell something of our first missionary bishop.
3. What conditions did he find in Missouri?
4. What other bishops followed?
5. Give some examples of the work done.

IV. Kemper College.

1. Why were colleges so early established?
2. Tell of Kemper College.
3. Why was its closing so great a loss to the Church?

How Our Church Came to Our Country

XIV. HOW OUR CHURCH CAME TO RHODE ISLAND

By the Rev. F. E. Seymour, Educational Secretary for Rhode Island

I. The Earliest Days

RHODE ISLAND, the smallest state with the longest name,* is not an island in the ordinary sense. An English bishop asked the late Bishop McVickar: "My Lord, how far is your diocese from the main land?" Instead of being a body of land surrounded by water, Rhode Island is a body of water almost surrounded by land!

Politically also Rhode Island has distinctions of its own. (a) It was the first colony to enact (in 1652) legislation suppressing slavery; (b) it was the first to recognize that the Indians had a right to the land occupied by white settlers, and to inaugurate a representative form of government; (c) as might be expected, it had the first navy; (d) it made the first declaration of independence, May 4, 1776.

Perhaps most conspicuous of all is the fact that Rhode Island was founded on principles of absolute religious liberty. The charter granted in 1663 reads:

No man shall be in anywise molested, punished, disquieted or called in question for any difference in opinion in matters of religion which does not actually disturb the civil peace of the Colony.

This made the position of our Church in Rhode Island more favorable than that of any other of the infant provinces. It experienced no opposition from the civil government. Religious freedom in Rhode Island gave a refuge to all who were under restraint elsewhere, so that Cotton

Mather, writing in 1695, describes Rhode Island as a "colluvies of Antinomians, Familists, Anabaptists, Antisabbatarians, Arminians, Socinians, Quakers, Ranters—everything in the world but Roman Catholics and true Christians."

The Rev. William Blackstone, first white settler in Rhode Island, was one of the two or three earliest Episcopal clergymen in New England. He was the first white settler in Boston, but after nine or ten years' residence there he sought for the second time a home in the wilderness, disliking the arrogant despotism of the Puritans, of whom he used the memorable expression: "I left England to get from under the power of the lord-bishops—but in America I am fallen under the power of the lord-brethren." About 1634 he moved from Boston to a spot named Study Hill, near Lonsdale, R. I., where he planted an orchard—the first that ever bore apples in Rhode Island.* Cotton Mather refers to him as one of "the godly Episcopalians," an eccentric but amiable scholar and recluse who retained no symbol of his former profession but a "canonically coate."

*Blackstone used frequently to preach in Providence and other places, and to encourage his younger hearers would give them the first apples they ever saw. He rode a mouse-colored bull in his various journeys. He must have made a striking figure, clad in his "canonical coate" with its pockets filled with apples, riding on his bull—forming a prototype for "Swiss Family Robinson." A fondness for children was one of his marked characteristics. He died May 26, 1675, a few weeks before the outbreak of King Philip's war (in which his library and other effects were destroyed), and was buried about two rods east of his favorite Study Hill, where two rude stones designate the place of his interment. "We may be proud of Boston's first inhabitant and Rhode Island's earliest settler," said Governor Hopkins.

*"Rhode Island and Providence Plantations" is the official name.

How Our Church Came to Our Country

Lonsdale is about six miles north of Providence, where Roger Williams had settled about the same time—probably in 1635 or 1636—so that Blackstone is referred to as “living near Master Williams, but is far from his opinions.” He preached monthly at Cocumscussuc (Wickford) at the invitation of Richard Smith, the first white settler in Narragansett. These were undoubtedly the first regular Church of England services in the territory of Rhode Island.

The next Episcopal clergyman of whom we have record was the Rev. Mr. Spear, who preached for the year 1683, evidently as resident chaplain, at Richard Smith’s “Castle,” Cocumscussuc, where Blackstone had earlier ministered; and also at Jireh Bull’s house on Pettaquamscutt Hill, where he appears to have performed the first marriage in Rhode Island by a Church of England minister.

II. The Colonial Period

The earliest enduring work in connection with the Episcopal Church in Rhode Island was that which led to the founding of Trinity Church, Newport. In 1698 a number of the people who had been gathered together by Rev. Mr. Bethune and Rev. Mr. Lockyer (who began to preach about 1694), commenced to hold public worship, and in 1699 petitioned the Earl of Bellomont to intercede with the home government that aid might be extended to them in support of a settled minister.

Whether or not this petition from Trinity Church, Newport, was instrumental in the organization of the Society for the Propagation of the Gospel in Foreign Parts in 1701, it is a fact that the people of Newport were the first people to make application to the society for assistance and were the first to receive it. Trinity Church was the largest beneficiary of the Society in New England.

Meanwhile, under the spiritual di-

rection of the Rev. Mr. Lockyer, a considerable parish was gathered together, and a “handsome but not beautified” church was completed not later than 1702. Trinity Church, Newport, was the fifth Episcopal Church to be organized in America north of Mason and Dixon’s line.

In 1704 the Rev. James Honeyman was sent by the S. P. G. as missionary to Trinity Church, remaining its rector for nearly fifty years, the S. P. G. providing his salary. During this time it grew into one of the most influential Episcopal churches in America. Mr. Honeyman preached twice each Sunday in his own church, administered the Sacrament every month, observed all fasts and festivals, had prayers twice a week in Lent, and publicly catechized the children—besides preaching on week days often at Portsmouth, Freetown, Tiverton and Little Compton—where is buried Elizabeth Pabodie, the daughter of the famous Pilgrims, John and Priscilla Alden.

Besides these labors in his nearer neighborhood, which must have taxed his time and energy to the utmost,* considering the lack of traveling facilities, Mr. Honeyman also preached in Providence to the largest number of people he had ever had gathered together since he came to America—so that he was “obliged to preach in the fields, no house being able to hold them, and administered both Sacraments to several persons.” These exertions, together with those of Dr. MacSparran of St. Paul’s Church, Narragansett, who probably preceded him in this region, resulted in the founding of King’s Chapel (now St. John’s) in Providence in 1722.

*An interesting sidelight on conditions existing in this period is found in the new and most painful duty imposed on Honeyman in 1723, in attending daily for nearly three months a great number of pirates who were brought into Rhode Island, tried, condemned and executed; twenty-six were put to death in the summer of 1723. The notorious Capt. Kidd had many friends in Rhode Island and Massachusetts, and at various times resorted with his accomplices to Narragansett Bay. He was in Rhode Island about 1699 and soon after was arrested in Boston and executed in England in 1700.



THE OLD NARRAGANSETT CHURCH

In 1726, the congregation of Trinity Church having become too large for the edifice built in 1702, a new church was erected, "acknowledged by the people of that day to be the most beautiful timber structure in America." Except that in 1762 it was divided in the center and an addition made, lengthening the building thirty feet, this church remains unaltered to the present day, so that in appearance and appointments we now see in Trinity Church, Newport, a genuine specimen of an English church in America two centuries ago.

One of the most momentous incidents in the early history of Trinity Church, which extends its influence on the educational life of this country, was the visit of the Rev. George Berkeley, Dean of Derry, Ireland, in the early part of 1729. Dean Berkeley planned to establish a college in the Bermuda Islands for the conversion of the American savages to Christianity. The plan was favorably received, and he obtained a charter, in which he was

named as the first president of the college. He received also from the Prime Minister, Sir Robert Walpole, a promise of a grant of twenty thousand pounds to carry it into effect. Having resigned his living, worth eleven thousand pounds per annum, and all his hopes of preferment, he set sail for the field of his distant labors with his family and three fellows of Trinity College, Dublin, and several literary and scientific gentlemen. According to tradition, the captain of the ship could not find Bermuda. Having given up the search he steered northward until he discovered land unknown to him, which he supposed to be inhabited only by savages.* Two men from Block Island who went aboard Berkeley's ship as pilots, informed him that he was close to Newport. He landed,

*We tremble to contemplate the terrible risks of uncertainty with which passengers must have embarked on an ocean voyage in the eighteenth century—if all captains were like this one—and can easily sympathize with those who, though seeking the grace of Confirmation or Holy Orders, considered the risk of a voyage to England too great to undertake the trip.

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probably on February 2. Dean Berkeley wrote:

"The inhabitants are of a mixed kind, consisting of Anabaptists, besides Presbyterians, Quakers, Independents and many of no profession at all. Notwithstanding so many differences there are fewer quarrels about religion than elsewhere, the people living peaceably with their neighbors of whatsoever persuasion. They all agree in one point—that the Church of England is the second best."*

He purchased a farm about three miles from Newport and there erected a house which he named Whitehall, where he resided about two and one-half years and often preached in Trinity Church. Though obliged to return to Europe without effecting his original design, his visit was of great utility in imparting an impulse to the literature of our country, particularly in Rhode Island and Connecticut. After his return to England, he sent in 1733 a magnificent organ as a donation to Trinity Church, Newport, which having been enlarged is still in constant use, and bears an inscription which perpetuates the generosity of the donor.

After a long ministry, faithfully performed, Honeyman died in 1750. He was succeeded by several men of whom much might be said did space permit: Rev. Marmaduke Browne, Rev. Jeremiah Leaming, who was the first choice of the Connecticut clergy for their bishop; the Rev. Mr. Bisset, whose care of the church extended partly through the Revolution. Mr. Bisset, restrained from ministering in the church on account of his unwillingness to omit prayers for the king, left with the British forces in 1779,

when they evacuated Newport, and went with them to New York. After this the services of the church were discontinued during several years and the building was used by the "Six Principle Baptist Society."

The second foothold of the Church in Rhode Island was gained in Narragansett County in the southwest portion of the state. Previously to 1700 a number of families attached to the Church of England had settled in that region and were accustomed to hold occasional worship in private houses. In 1706 the Rev. Christopher Bridges became the regular pastor, serving for a year or more, during which a church was erected in 1707, and about this time the parish received the gift of silver communion vessels from Queen Anne. This church edifice is still standing, though not on the original site, and is in use during the summer—the oldest Episcopal Church building in regular use in New England.

For a number of years this infant parish was without a regular minister, but in 1717 the S. P. G. appointed the Rev. William Guy missionary for the Narragansett Church, transferring him from South Carolina. The climate was injurious to his health, however, and he very soon returned to his former charge. The next minister was probably the most distinguished of all the colonial clergy in Rhode Island—Rev. James MacSparran, D.D., settling in his charge in 1721—judged to have been "the ablest divine that was sent over to this country by the S. P. G." His parish embraced a territory some twenty miles broad and twenty-five miles long, covering the southern continental Rhode Island so far as it was then settled.

MacSparran's diary for a period of several years, and his book "America Dissected," give a graphic description of the life and labors of a missionary in those times. Besides the ordinary ministrations in St. Paul's Church,

*An incident illustrating the position of the Episcopal Church as a meeting-place for people of differing views is told: William Wanton was governor of Rhode Island from 1732-1734. Wanton's family were Quakers and his prospective bride, Ruth Bryant, was the daughter of a Congregational deacon. When religious objections were made to the match on both sides, he said: "Friend Ruth, let us break from this unreasonable bondage. I will give up my religion and thou shalt thine, and we will go over to the Church of England—and go to the devil together!" They married and adhered to the Church of England during life. As for the rest, we have good hopes



OLD TRINITY CHURCH, NEWPORT, RHODE ISLAND

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regular services were held in Providence four times a year until the church there was organized, and occasional services were held in Connecticut (where he founded St. James' Church, New London, where afterwards Bishop Seabury was buried); also in Bristol, Freetown, Swansea, Little Compton and Conanticut, etc. Frequently he ministered to the body as well as to the soul—for he records many consultations for various ills and gives several prescriptions and "physicks" and such treatment as blood-letting.

Far-reaching in its influence on the Church in this country was Dr. MacSparran's connection with Rev. Dr. Samuel Seabury, of Connecticut. Dr. Seabury, who had married a cousin of Mrs. MacSparran, was originally a Congregational minister, but, largely through intercourse with his kinsman by marriage, he conformed to the Church of England during the infancy of his illustrious son and namesake about 1730. To James MacSparran, therefore, it was to a great extent due that Samuel Seabury the younger was reared amidst Churchly surroundings and thus trained for his signal position.

For thirty-six years MacSparran continued his rectorship with great faithfulness and acceptability, dying in 1757. He was succeeded by the Rev. Samuel Fayerweather, who remained until the church was closed at the Revolution.

Other churches of Colonial times were: St. Michael's, Bristol, founded in 1719, while that town was still counted as being in Massachusetts; here the Rev. Mr. Usher* had a long

and fruitful ministry. St. John's, Providence, first known as King's Church,* was the product of the mission work of Dr. MacSparran and the Rev. James Honeyman. The church was erected in 1722 and the S. P. G. sent a missionary the following year. The Rev. John Checkley, rector of this church, was one of the remarkable characters of the century, an ardent advocate of episcopacy, and with scholarship to defend the Church against her defamers.

We have now briefly traced the history of the Church in Rhode Island up to the Revolutionary War. Bishop Clark, in 1890, said:

"The characteristic of the Church in Rhode Island during the period previous to the Revolution was that orderly and seemly worship which distinguished it from the more emotional enthusiasm of the Baptists, as well as from the utter absence of form prevalent among the Quakers, by which two bodies it was surrounded. It was not marked by religious enthusiasm, but it stood sentinel over the proprieties and amenities and moralities of life, and taught the current virtues of good citizenship, honesty, sobriety, thrift, economy and industry. It helped to make children and parents considerate and kind, and servants truthful and faithful."

The Church of to-day is deeply indebted, under God, to the early rectors of the individual parishes in Rhode Island. Honeyman of Trinity, Newport, patiently instructing his people in the Church's order and worship; MacSparran of Narragansett, and Checkley of Providence, indefatigable missionaries and uncompromising champions of episcopacy, and Usher

*A unique incident in the history of St. Michael's is a vote of the vestry in 1730 or 1731 that "henceforth the rector shall be called on to support all the widows of the church from his own salary." The S. P. G. gave him six pounds, increased by a parochial stipend of about twenty-five dollars (in present-day value). No explanation of this curious proceeding seems to be forthcoming—nor is there any record that Mr. Usher was called upon to share his meagre income with the widows. It is to be hoped that all husbands were long-lived.

*One of the most prominent laymen of this time, Gabriel Bernon, passed to his rest in 1736, the first signer of the petition for Trinity Church, Newport, one on the earliest list of vestrymen of St. Paul's, Narragansett, and one of the first wardens of King's Church, Providence. Bernon was a man of the highest character, whose demeanor was marked by the courtesy indicative of his French lineage, and a layman to whom the Episcopal Church in Rhode Island is perhaps more indebted than to any other individual. A tablet on the wall of St. John's Church relates that "to the persevering piety and untiring zeal of Gabriel Bernon, the first three Episcopal churches in Rhode Island owed their origin."

How Our Church Came to Our Country

of Bristol, faithful priest and pastor—were four men for whom to give thanks.

III. Diocesan Organization

Between 1776 and 1783 the Church had been almost destroyed by the various circumstances of the Revolutionary War. Between 1783 and 1790 may be found the records of hard struggle for existence against adverse conditions—under the unofficial oversight of Bishop Seabury of Connecticut.*

In July, 1787, the Rev. William Smith became rector of St. Paul's, Narragansett, and three years later assumed the rectorship of Trinity Church, Newport. Dr. Smith, who was an accomplished organ builder, acted as choirmaster, giving instructions in chanting. In this old Rhode Island church, therefore, were heard the strains of the *Venite* chanted, doubtless, to some of the grand tunes with which we of to-day are familiar; inaugurating a form of singing which has become practically universal.

The natal day of the Diocese of Rhode Island was November 18, 1790. On this date the first Diocesan Convention was held, appropriately meeting in Trinity Church, Newport. Two clergymen were present—the rectors of Trinity, Newport, and King's Church (St. John's), Providence—and five laymen, representing all the parishes of the diocese except St. Paul's, Narragansett. The Rev. Moses Badger, of King's Church, was elected president and Robert N. Auchmuty secretary. The first business of the convention was to constitute the new diocese as an integral part of the national Church by a resolution of ad-

herence to the canons passed by the General Convention in 1789, and by another adopting the Book of Common Prayer, whose use had become obligatory only the preceding month; and it was further voted "that the Right Reverend Father in God, Samuel Seabury, D.D., Bishop of the Church in Connecticut, be and is hereby declared Bishop of the Church in this State."

Bishop Seabury, who had made his first visitation as diocesan on May 30, 1791, several times visited Rhode Island. One visitation in 1795, a year before his death, included Providence, Bristol, Newport and Narragansett—a stage journey altogether of 157 miles, during which over 100 persons were confirmed.

The first Sunday-school in Rhode Island was established by a Churchman in Pawtucket in 1797. Samuel Slater, recently from England, brought over with him not only the knowledge of an important branch of manufacture but also the knowledge of the great moral institution of Robert Raikes. The first teacher was Benjamin Allen, LL.D., of Brown University. The school was non-parochial.

Bishop Edward Bass, of Massachusetts, was elected Bishop of Rhode Island in 1798, to succeed Bishop Seabury. No official acts are known to have been performed by Bishop Bass in Rhode Island as its diocesan, though he was present at the convention in Bristol in 1801. After the death of Bishop Bass, in 1803, the diocese had no episcopal oversight for several years.

In 1808, at the Annual Convention, a communication from the Convention of Massachusetts on the subject of the election of a bishop to preside over the states of Massachusetts, New Hampshire and Rhode Island was read and a committee was appointed to correspond with Massachusetts on the matter, which resulted in a favorable report in 1809. Delegates were elected to represent "the Church of this State

*Bishop Seabury was always intimately associated with Rhode Island through his father, who had been brought into the Church by Dr. MacSparran, as narrated above. His first sermon as a bishop was preached in Trinity Church, Newport. He was described as "a simple, grand, conciliatory, uncompromising man."

at the Episcopal Eastern Diocese of the United States Convention," which was held in Boston, September 26, 1810. The choice of this convention fell on the Rev. Alexander Viets Griswold, rector of St. Michael's Church, Bristol, and in 1811 he was consecrated Bishop of the Eastern Diocese, which consisted of Massachusetts, New Hampshire, Rhode Island and Vermont—all of New England except Connecticut (for Maine at this time was part of Massachusetts).

The new St. John's Church in Providence was the first church to be consecrated by Bishop Griswold, the service occurring on St. Barnabas' Day, 1811, just eighty-nine years after the commencement of the parish in 1722.

An event of unusual interest occurred in 1816, when the first Episcopal Church founded in Rhode Island since St. John's, in 1722, was established; St. Paul's, North Providence (now Pawtucket), was organized in

1816—the fifth parish in Rhode Island, the Rev. John L. Blake being rector; and in 1818 the Diocesan Convention met there. This Convention was noteworthy in the foundations laid for subsequent missionary and educational work. A "missionary to officiate in this State"—the beginning of diocesan missionary work, which has borne such rich fruitage—was planned for, and the clergy were requested to arouse the interest of their congregations in the project and its support.

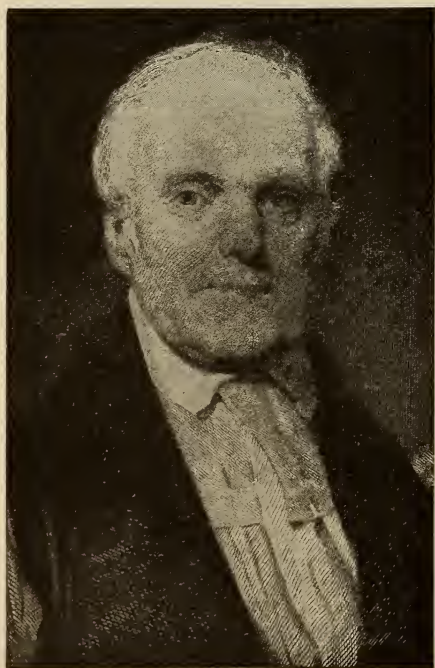
In 1829 important additions were made to the diocesan family of churches when Grace Church, Providence, and St. Mark's Church, Warren, were admitted into union with the Convention, both having been erected and opened for service within the year preceding.

Bishop Griswold, who had felt the increasing burden of the Eastern Diocese too heavy to be borne with the duties as rector of St. Michael's Church, Bristol, resigned in 1829 his rectorship, which he had had since 1803, and removed to Salem, Mass., and the Rev. John Bristed, formerly the bishop's assistant, succeeded him as rector.

For the Church in Rhode Island the next decade was a time of refreshment and enlargement—a period of extraordinary growth was experienced, the number of new parishes averaging three each two years. The four parishes of colonial days had increased to seven in 1830 and to nineteen in 1839, with several missions stations.

In 1837 a board was established to superintend the Sunday-school operations in the state. The work of this Sunday-school Committee led to the canonical provision adopted in 1841, for a Board of Sunday-schools—probably the first diocese to adopt a canon on religious education.

Bishop Griswold, who had been Bishop of the Eastern Diocese since 1811, died in 1843. His earnest advo-



BISHOP GRISWOLD

cacy, in 1814, of the cause of extension at home and abroad was certainly among the chief means of awakening the American Church to its duty in reference to missionary efforts, and securing that interest which resulted in the formation of our missionary organizations. The first foreign missionary ever sent by our Church was nominated and recommended by Bishop Griswold, who throughout his life displayed the deepest interest in all that pertained to the work of evangelizing the world. His charges, addresses, letters, all breathe the single idea of consecration to his work—the upbuilding of the Church of God throughout the length and breadth of the vast territory over which the Holy Ghost had made him overseer.

IV. Diocesan Life and Growth

Under Bishop Griswold's leadership the Church in the Eastern Diocese had increased many-fold, and had grown to proportions beyond the power of any one man to supervise. Already suggestions had been made for the dissolution of the unwieldy diocese. At Bishop Griswold's death, therefore, it was felt that the time had come for Rhode Island to have the exclusive service of a bishop. A special Convention held in St. Stephen's Church, Providence, on April 6, 1843, elected the Rev. John Prentiss Kewley Henshaw, D.D., rector of St. Peter's Church, Baltimore, to be Bishop of Rhode Island. From 1843 to 1847 Bishop Henshaw had also provisional charge of Maine, commencing his visitations in October, 1843.

During the episcopate of Bishop Henshaw missionary activity and interest increased marvellously. Many new points, especially in the manufacturing districts, were occupied. Bishop Henshaw was also rector of Grace Church, Providence, and the present edifice, the cornerstone of which was laid in 1844, was one of the first fruits of his labors.

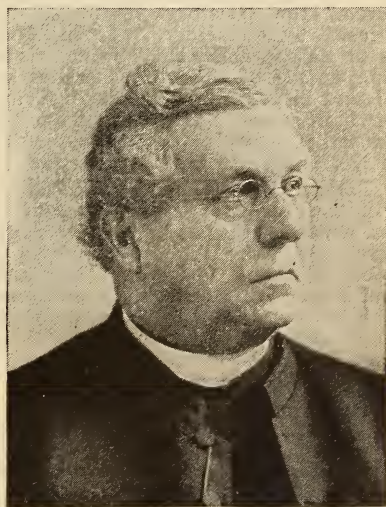
In 1845 Bishop Henshaw was a co-consecrator of William Jones Boone, our first missionary bishop to China. The interest of Rhode Island in foreign missions may be gathered from the fact that St. John's supported a missionary in China and other parishes supported missionaries in the East.

Bishop Henshaw died suddenly in 1852 while performing episcopal duties in a distant diocese.

During the interim Bishop Burgess of Maine and Bishop Williams of Connecticut made visitations in Rhode Island at the request of the Convention, until at a special Convention in St. John's Church on September 26, 1854, Rev. Thomas March Clark, D.D., rector of St. Andrew's Church, Philadelphia, was elected bishop.

During Bishop Clark's episcopate there was a period of solid growth, not only in numbers but in public estimation, until the Church in Rhode Island in influence and dignity stands second to no other religious body—in marked contrast to its lamentable condition immediately after the Revolutionary War.

In 1895 Bishop Clark, having been bishop of the diocese for forty years,



BISHOP CLARK

How Our Church Came to Our Country

and feeling the growing burdens of the care of the Church and the infirmities of age, requested a coadjutor, and on October 19, 1897, Rev. William Neilson McVickar, rector of Holy Trinity Church, Philadelphia, was elected. In this year an episcopal residence was given to the diocese and endowed by a devoted Churchwoman.

From the death of Bishop Williams of Connecticut in 1899, Bishop Clark became Presiding Bishop of the Church, retaining that office until his own death in 1903, when he had been a bishop for almost forty-nine years, and was at that time the oldest bishop by consecration in the whole Anglican Communion.

Bishop McVickar having died in 1910, after a fruitful episcopate of twelve years, during which the diocese experienced a quiet but steady advance in parochial strength and missionary activity, the Rev. James DeWolf Perry, Jr., was elected bishop,

and was consecrated in St. John's Church, Providence, on the Feast of the Epiphany, 1911. One of his first acts was to dedicate the Bishop McVickar House, given to the diocese as a memorial to the late bishop, and now serving as the diocesan headquarters and residence of the diocesan deaconesses and associate missionary.

The past twenty-five years have seen a steady strengthening of Church life throughout the diocese, witnessed by the gain in numbers of communicants and Sunday-school pupils—in new church buildings, parish houses and rectories, as well as in missionary contributions.

The coat-of-arms of the state—the anchor—holds constantly before its citizens the symbol of Hope—and the coat-of-arms of the diocese—the figure of Christ on an anchor, presents to all who have eyes to see the fulfilment of the Hope, in Jesus Christ. "*Crux mihi ancora.*"

CLASS WORK ON "HOW OUR CHURCH CAME TO RHODE ISLAND"

PREPARATION FOR THE LESSON

FOR general information see Perry's or Tiffany's "History of the American Church," the "History of the Eastern Diocese," by Bachelder, and the "Memoirs of Bishop Griswold," Stone. Interesting details of the early parishes will be found in Mason's "Annals of Trinity Church, Newport"; "History of the Narragansett Church" (Updike), and "The Old Narragansett Church" (Lawrence).

THE FIRST FIVE MINUTES

Points of contact: Begin by asking the class which is the smallest state in the Union, and what is peculiar about its name? Or, find out what they know about Roger Williams and the settlement which he founded; then draw out that a Church clergyman was in Rhode Island before Roger Williams.

TEACHING THE LESSON

I. The Earliest Days.

1. Tell something of the physical features of Rhode Island.
2. In what ways did Rhode Island take the lead politically?
3. What was the consequence of its religious freedom?

4. What do you know about the Rev. William Blackstone?

II. The Colonial Period.

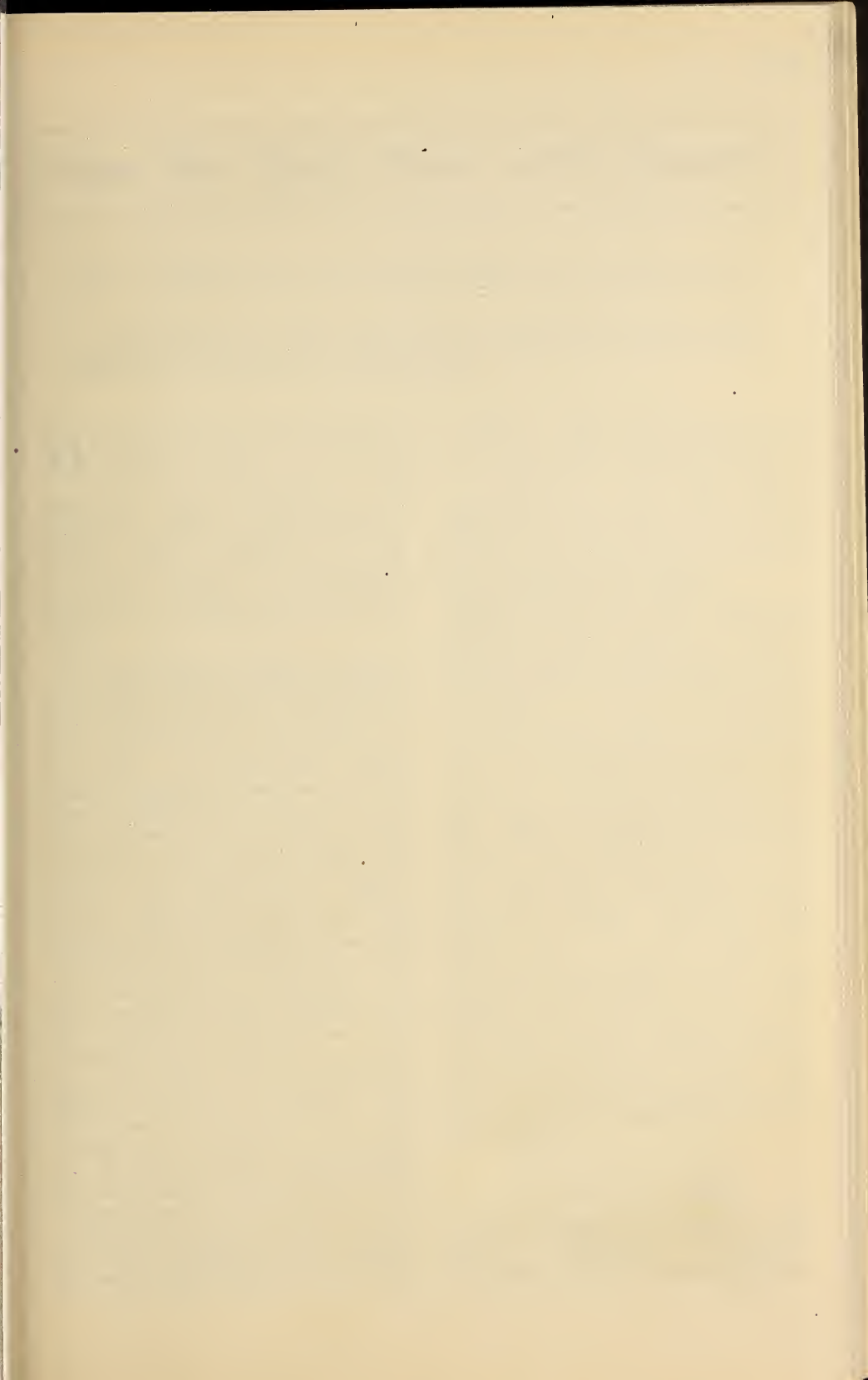
1. What is the oldest church in Rhode Island, and how was it established?
2. Tell something about the Rev. Mr. Honeyman.
3. What do you know of the visit of Bishop Berkeley?
4. Describe Dr. MacSparran.

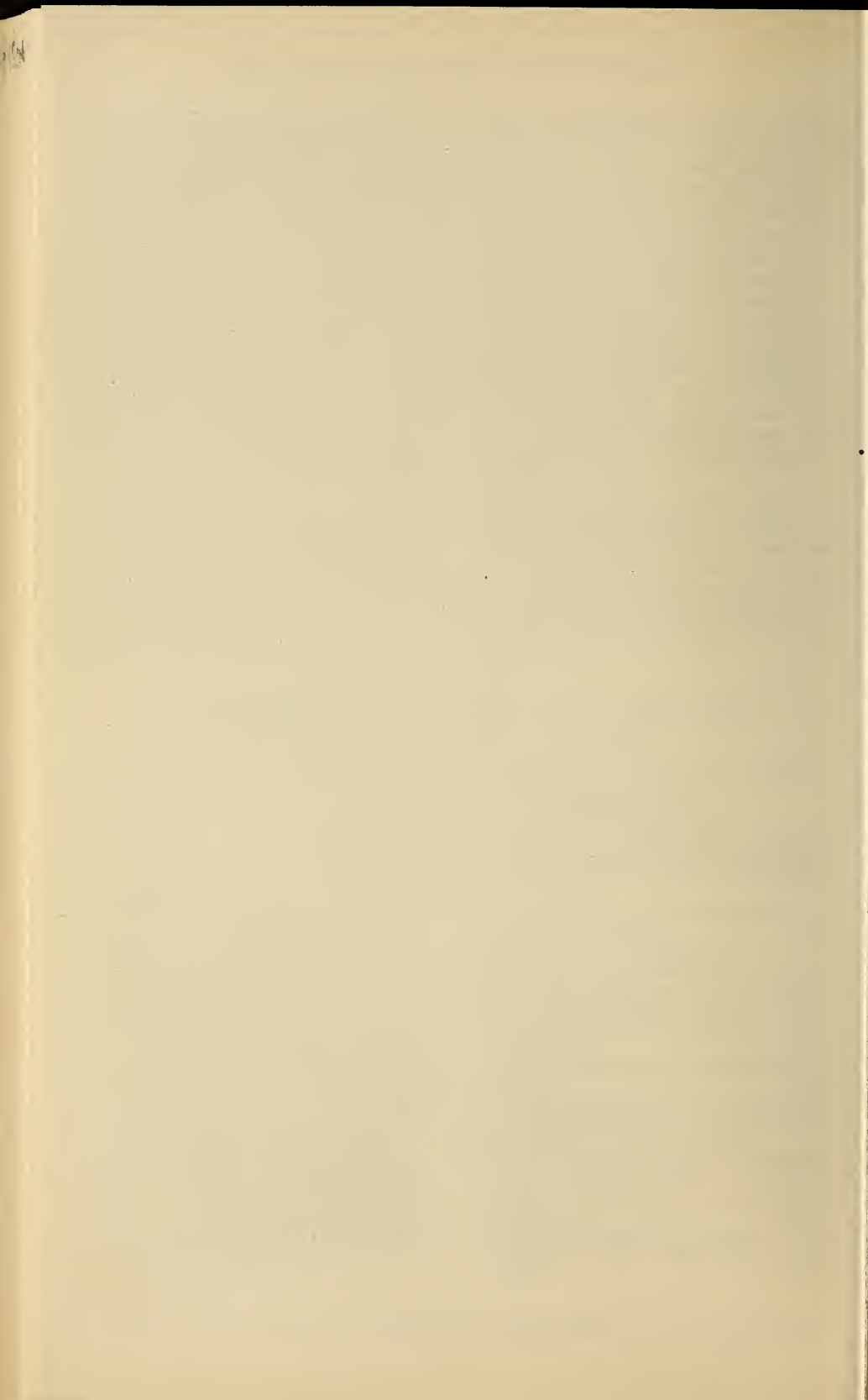
III. Diocesan Organization.

1. Give the results of the Revolutionary War in Rhode Island.
2. When and where was the diocese organized?
3. What bishops were temporarily in charge?
4. What constituted the Eastern Diocese, and who became its bishop?

IV. Diocesan Life and Growth.

1. Tell something about the first diocesan of Rhode Island.
2. Who were the second and third bishops?
3. Who is the present diocesan?
4. What are the conditions of the work?





How Our Church Came to Our Country

XV. HOW OUR CHURCH CAME TO WISCONSIN

The material for this article is kindly furnished by the Rev. Henry Willmann. A considerable portion of it is taken from an anniversary sermon by the late Rev. Dr. Fayette Durlin.

WISCONSIN formed the north-western corner of the large tract of land lying west of the Alleghany range and north of the Ohio River, which in 1600 belonged to France, and was known as New France, with the seat of government in Quebec, Canada, and its highway along the St. Lawrence and the Great Lakes.

A long list of French explorers, traders and Roman Catholic missionaries visited the territory, among them Jean Nicollet, who in 1634 landed on Wisconsin soil on the eastern shore of Green Bay. In 1660 Father Pierre Menard landed at Keewanaw Bay and opened a mission for Indians. In 1665 Father Claude Allouez, another Jesuit missionary, was sent to reopen the mission in the Lake Superior country, and he was succeeded by Father Jacques Marquette, whose fame was established by his narrative and map of a voyage down Wisconsin rivers with Louis Joliet as a companion. In 1679 the great French explorer, La Salle, arrived at Green Bay, and voyaging down Lake Michigan encamped near the present site of Milwaukee, called at that time "Millicke." In 1700 Father St. Cosme visited Milwaukee Bay, finding there camps of the Mascoutin Foxes, Potawatomie and other Indians. He called the Milwaukee River the "Milwarick."

In 1763 the territory of New France was ceded to England by the French, and twenty years later, at the Treaty

of Paris in 1783, the territory east of the Mississippi River was ceded to the United States. In 1787 the country northwest of the Ohio River, comprising what is now our Church Province of the Midwest, was formed into the Northwest Territory as a part of the American government.

All the forts and trading posts established by the French or English were taken by the government as centers from which to gain knowledge of the wilderness. The land was opened to settlers, and rapid immigration from the eastern states set in, resulting in the formation of smaller territories. In 1800 Indiana was set apart and organized, Michigan in 1805, Illinois (having Wisconsin included in its boundaries) in 1809. With the admission of Illinois as a state of the Union, Wisconsin was attached to Michigan Territory, and formed a part of it until separately organized as a territory in 1836.

The first Protestant sermon was preached on Wisconsin soil at Fort Howard, Green Bay, by a Presbyterian divine, the Rev. Jedidiah Morse, father of the inventor of the telegraph. It was sixteen years later that his denomination established work in the territory.

I. The First Stand

The first missionary stand of our Church in Wisconsin was made at Green Bay. Who was the cross-bearer

How Our Church Came to Our Country

in the first crusade? There is a well-nigh forgotten record of the Domestic and Foreign Missionary Society, which held its meetings originally in Philadelphia, and had for its president the venerable Bishop White. We learn that a letter had been received from a Mr. Eleazar Williams, then residing among the Oneida Indians on their reservation at Duck Creek, near Green Bay, dated December 2, 1822, in which he asked aid to establish the services of the Church among the natives in that neighborhood. It was not, however, until the following spring that decisive measures were taken to meet the wishes of Mr. Williams. In the meantime, the Missionary Board, having their attention called in that direction, learned that the Rev. Norman Nash would be willing to assume the charge of that station, and on May 22, 1823, he was appointed as the first missionary at Green Bay. He arrived at his post in the summer of 1825, and after remaining about one year in that region, making discoveries and observations, he returned to Philadelphia and presented his report to the Board.

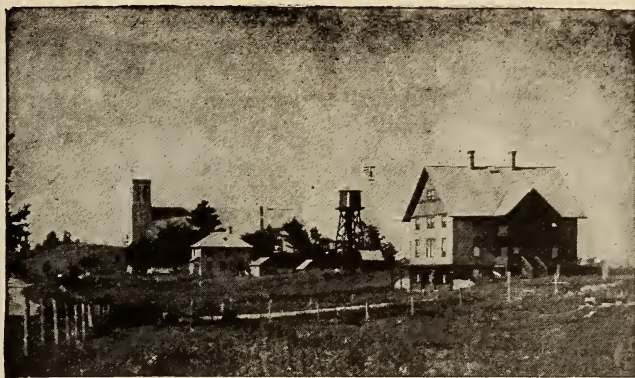
Eleazar Williams* was among the Oneidas—but a member of another tribe—at Duck Creek, not many miles from Green Bay. On the removal of this tribe from New York in 1822 to their Wisconsin Reservation, Williams went with them. He was acknowledged as one of their chiefs. Several years before he had become attached to the ritual of this Church, and in 1815 he made a journey from Oneida Castle, in New York, where he resided with his tribe, to the city of New York, to see and counsel with Bishop Hobart. After spending several years in study and travel, he was, in the

summer of 1824, admitted to the order of deacons by the Bishop of New York. In January, 1828, Mr. Williams applied to the Board of Missions to be appointed missionary to the Oneidas, among whom he resided. His application was favorably acted upon, and in August following he was duly appointed by the Board. In 1827 the Rev Richard F. Cadle was put in charge of the mission at Green Bay, and held the position for seven fruitful years.

In compliance with the recommendation of the Board of Missions at a meeting held in the spring of 1834, the executive committee, on the fifteenth of June following, chose two individuals to visit the missionary station at Green Bay and report on the state of affairs. The Rev. Drs. Jackson Kemper and James Milnor, having accepted the appointment and received instructions, commenced their journey to Green Bay on the third of July following, and on the sixteenth of the same month they arrived at the Mission House and continued there until August 4.

This was the first visit Dr. Kemper ever made to the field of labor which he was in the future to occupy and develop with zeal, fidelity, love and devotion, as our first missionary bishop. At Green Bay Bishop Kemper's feet first touched Wisconsin soil. There the first missionary work was undertaken. There the first parish organization was effected, but to the Oneida Indians, on their reservation ten miles to the westward, belongs the credit of erecting the first church within the boundaries of Wisconsin. The missionary in charge there at the time says: "A neat Gothic church has been built at a cost of \$3,800; also a parsonage and school house. The church was built entirely at the cost of the Oneida Indians, and it is worthy of remark that it is the first Protestant Episcopal church building in the territory." This same missionary to the

*A startling and romantic story is associated with Eleazar Williams. He believed himself, and was believed by others, to be Louis XVII of France. The claim was made that the little prince, instead of falling a victim to the brutalities of Simon, his jailer, was spirited away by royalists and hidden among the Indians of America; further trace of him being lost because of the death of those who took part in the enterprise.



PART OF THE MISSION BUILDINGS AT ONEIDA, WISCONSIN

The hospital in the foreground; the church in the distance. The hill beyond the church is the burial ground where rest the bodies of two of the missionaries

Oneidas reports 128 confirmations and 169 communicants. St. Paul's Church, Milwaukee, at the same time reports to the primary council, twenty confirmations and ninety-eight communicants.

Thus the missionary movement of the Church in Wisconsin was inaugurated by a letter written by Mr. Williams to the missionary society in December, 1822. If we have any honor, if we have any grateful memories for our loyal missionary heroes, let us not overlook those great men who laid the foundations. If we are disposed in mind for pious pilgrimages to cradles and graves, we would not go amiss if some time we turn our feet and our faces towards the blue waters of Green Bay, for there is the cradle of the Church in Wisconsin.

We have now on the Oneida Reservation our largest and best-equipped single mission among Indians. It reports 600 communicants, and has a splendid stone church, as well as other mission buildings, largely erected by the Indians themselves.

II. Bishop Kemper

The report which the two messengers made to the Board stirred the hearts of all its members. Yes, the heart of the whole Church at the East

thrilled with a missionary impulse; and the immediate outcome was the election and consecration of Dr. Kemper as Bishop of the Northwest, the special jurisdiction assigned him being Missouri and Indiana. Bishop Kemper's consecration took place in St. Peter's Church, Philadelphia, September 25, 1835, Bishop White being the consecrator. One month after the consecration, when Bishop Kemper was about to set forth, a meeting was held in the Church of the Ascension, New York, on Sunday evening, October 25, 1835. The church was crowded to overflowing, many stood during the entire service and hundreds went away unable to gain admission. Nothing like it had ever before been wit-



BISHOP KEMPER AS A YOUNG MAN

How Our Church Came to Our Country

nessed in our Church. The dormant missionary spirit awoke into a vigor and vitality whose waves still beat upon us. The enthusiasm of that gathering reached its climax when Bishop Kemper arose to speak these parting words:

"I have obeyed the command of our Divine Master communicated to me through the instrumentality of His Church, and having been commissioned I expect to start tomorrow morning to exercise pastoral functions as a missionary bishop in Missouri and Indiana. Though I make sacrifices and shall exchange comparative ease and comfort for a life of toil and peril, yet the danger and sacrifices are not greater than hundreds are ready to encounter for wealth. I can promise nothing, yet I know the work is great and holy, and being of divine appointment I look with humble confidence for a blessing upon the labors which we shall be enabled, through the gracious influence of the Holy Spirit, to perform. He Who has called me will go with me, and I will go cheerfully."*

*The task to which Bishop Kemper was going is indicated in these further words of his address: "Everything is yet to be done with respect to our Church within the bounds of my mission. At this time we have one edifice of public worship, but not one clergyman in Missouri; while in Indiana there is a solitary clergyman, but not one church building."

After Bishop Kemper's farewell words, addresses were made by Bishop Onderdonk and two or three clergy, and a collection taken, amounting to \$2,200.

The story of the unique life and effective ministry of Jackson Kemper is a cherished and stimulating part of the history of many western dioceses, and phases of it will appear in other articles. With astonishing energy and fidelity—at times almost single-handed—he witnessed for Christ and planted the Church in an area which may justly be called an empire. His connection with the diocese of Wisconsin is best typified by recounting the story of Nashotah, which was his favorite child.

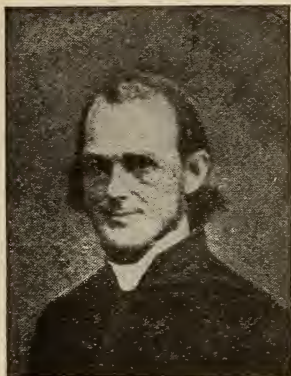
III. Nashotah

The story of Nashotah is unique in the annals of the missionary work of this Church. In 1840 there were few villages, or even farms, open in this part of the country. But emigrants were rapidly coming in, among them Germans, Swedes, Norwegians, Danes, Irish, English. Scant provision had been made for worship or religious instruction, especially in the farming districts. Bishop Kemper was responsible for the territory now included in the states of Indiana, Wisconsin, Minnesota, Iowa, Missouri,



BISHOP KEMPER'S GRAVE AT NASHOTAH

How Our Church Came to Our Country



JAMES LLOYD BRECK

and the country west of the Missouri River. He was fully alive to the religious needs of the people in this vast empire, and the duty of the Church to provide for them. In his visits to the East, he constantly dwelt on the need of clergy, and especially did he urge the students of the General Theological Seminary in New York, to offer themselves for work in the "Far West." His appeals were warmly seconded by the professors of the Seminary, and its dean, Dr. Whittingham, afterward Bishop of Maryland. Eight young men were moved to offer themselves for this work, and by the wise counsel of Bishop Kemper it was determined to make the then Territory of Wisconsin the scene of their labors. Mr. Hobart, the son of the great bishop of that name, came west with Bishop Kemper in August, 1841, and settled in Prairieville (now Waukeasha). He was joined by James Lloyd Breck and William Adams in September of that year, the other five members of the original band having for various reasons been prevented from prosecuting the work. Hobart, Adams and Breck were in deacon's orders; they rented a single room in a log-cabin in Prairieville, and lived a community life, reciting the Daily Offices of the Prayer Book, and having the weekly and Holy Day Eucharists, cele-

brated as opportunity afforded, going out on foot for services in the hamlets and cabins in the neighborhood, baptizing and preaching, their work embracing a radius of 100 miles or more. They established parishes in Racine, Kenosha, Elkhorn, Delavan, Waukeasha, Portage City, and a score of other places. Their only means of support was the stipend from the Board of Missions of \$250 each, or \$750 in all, which was thrown into a common fund.

Probably no work of the Church in this country has ever been so thoroughly and systematically carried on among the scattered settlements and log-houses of a new country, as the work of this Associate Mission. Their faith knew no discouragement, their zeal no respite, their love no weakening! We can understand how very soon their work became known and respected at home and abroad, and how graciously God's blessing rested upon it.

Each one of these men had his own particular idea as to what their work should be: Hobart saw it as a missionary work; Breck as community or brotherhood life; Adams as school and theological training. But all were willing to work on the plan which combined the three ideas. Their cramped condition in Prairieville soon forced them to seek a home of their own.



THE "BLUE HOUSE"
First building of the Nashotah Mission

How Our Church Came to Our Country

In the spring of 1842 Hobart went East to secure funds for the purchase of a site for their future home. He gathered enough to warrant the purchase of some land, and after considerable search the present beautiful location on the Nashotah Lakes was chosen, the first purchase being the claim of a settler to some forty acres. Additional purchases were made as funds were secured, making up the present landed estate of 450 acres. In the early part of August, 1842, the three brethren moved into the claim-cabin of the settler, and the work of Nashotah proper was begun. The need of a resident priest was now more fully realized than ever, and on Sunday, October 9, Mr. Breck and Mr. Adams were admitted to Priest's Orders by Bishop Kemper in Hobart Church of the Oneida Indians, at Duck Creek, near Green Bay, some 120 miles distant from Nashotah. This was the only consecrated church building then existing in Wisconsin. The young deacons, accompanied by some of their "boys," walked through the wilderness the entire 240 miles to and from the place of their ordination.

After their return from Duck Creek the "Blue House" was built, and a temporary oratory and altar erected in it, where the daily offices of the Church and the frequent Eucharists were celebrated. At the request of Adams and Hobart, Bishop Kemper placed Mr. Breck in charge, and he became the first official head of Nashotah Mission. Three young men joined the mission to prepare for the Holy Ministry, and the work of theological education was begun. In the meantime the missionary work was vigorously prosecuted with phenomenal success.

On account of ill health Mr. Adams was obliged to go east in the summer of 1843. Mr. Hobart had already announced his intention of withdrawing. From a human standpoint the outlook was dark. The community life was

little understood by the Church at large. There were bitter rivalries between the two existing schools of thought, and the then stronger school mistrusted the true animus of these young priests; even good Bishop Kemper was greatly misunderstood and fiercely maligned for his support of the mission. But he was always a strong rock of steadfastness; Nashotah was the child of his love, his labors and his prayers. So the bishop came up from his home in St. Louis and spent the greater part of the winters of 1843 and 1844 at the mission; and we can fancy somewhat the strength and courage his presence inspired. Providentially Mr. Adams was able to return in the autumn of 1844 to assume the special vocation of instructor in theology, and here he remained until his death in January, 1897. In 1850, Mr. Breck moved on to establish new centers in Minnesota. Dr. A. D. Cole was elected president of the mission in May, 1850, and after thirty-five years of honest toil and prayer he entered into his well-earned rest. During all these years Nashotah depended upon the daily mail for its daily bread.

Since the death of Dr. Cole the advance of Nashotah in material and spiritual things has been marked and permanent. Through her bishops, her professors and her graduates, "her voice has gone out into all lands, and her words unto the ends of the world." Her endowments have steadily increased—endowments of land, endowments of money, endowments of literature and buildings, but her richest and most permanent endowment is the men whom she has trained in religion and learning for the work of the sacred ministry. Two hundred and seventy-nine graduates are recorded as having taken the full course of theological instruction. At least one hundred more men have entered the ministry who have received their



THE ALICE SABINE MEMORIAL HALL

One of the buildings which form the present-day Nashotah

full or partial preparation for Holy Orders at Nashotah.

IV. Wisconsin's Dioceses

On the twenty-fourth of June, 1847, the clergy and laity of Wisconsin met in St. Paul's Church, Milwaukee, to organize a diocese. Twenty-three clergy—the entire number within the territory—were present, and thirty-five lay deputies, four of whom were Oneida Indians from Hobart Church at Dutch Creek. In all future years that parish had a full representation of lay deputies in every diocesan Council.*

The Convention quietly organized,

*Their presence at the council seems to have caused great interest, for this resolution was offered and unanimously adopted: "Resolved, that the presence of four of our red brethren as deputies from Hobart Church affords the highest pleasure to the members of this convention, and it is believed that this is the first time since the planting of the Church in these United States that any of them have mingled in our councils, and we deem it a most gratifying circumstance."

adopted a constitution and canons, and unanimously elected Bishop Kemper as bishop of the diocese of Wisconsin. He accepted the election but continued as missionary bishop of the Northwest until 1859, when he became Bishop of Wisconsin only. He died in 1870 and his body rests in the cemetery at Nashotah, surrounded by those who were his staunch helpers in the early years.

The history of the later years cannot even be indicated. It is rich with great names and great deeds. Five bishops followed Bishop Kemper: Armitage, the cathedral builder; the saintly Welles; Knight, whose episcopate lasted but two years; Nicholson, and the present diocesan, Bishop William Walter Webb. Space forbids our telling the story of their episcopates, or of such work as that of the famous James DeKoven, who founded Racine College as an off-shoot of Nashotah, or of many another honored son of the Church in Wisconsin. Together they

How Our Church Came to Our Country

wrought and labored, with the result that the diocese of Milwaukee now reports seventy-nine clergy and over 13,000 communicants.

In 1874 at the beginning of Bishop Welles' episcopate the diocese was divided, and the northeastern portion of the state became the diocese of Fond du Lac, with Bishop J. H. H. Brown as its first diocesan. He was succeeded by Bishop Grafton and he in turn by Bishop Weller, who is the present occupant of the see. Fond du Lac, which is largely missionary soil, contains within its borders Green Bay and the Oneida Mission, which have been mentioned as the cradle of the Church

in Wisconsin. The diocese reports sixty-three clergy and nearly 6,000 communicants.

The population of Wisconsin has increased over ten-fold in seventy years; our communicants have increased over thirty-fold. Such a growth shows faithful work on the part of bishops and clergy, and should stand for an equal increase in moral and spiritual power, indicating the strong influence which the Church is exerting in this state upon the public conscience and the political, social and moral forms of human activity, among a population largely composed of the foreign-born and their descendants.

CLASS WORK ON "HOW OUR CHURCH CAME TO WISCONSIN"

PREPARATION FOR THE LESSON

FOR details of the early explorers, told in a delightful fashion, see Parkman's "La Salle and the Discovery of the Great West." For the story of the Church's development, read Chapter III of "The Conquest of the Continent" (Burleson); "An Apostle of the Western Church" (White), and "The Life of Dr. Breck," by Charles Breck, D.D. Much material may be found by those who have access to the proceedings of the Board of Missions for 1822, pages 21-29, or to the Wisconsin Historical Collections, Vol. XIV.

THE FIRST FIVE MINUTES

Ask how people traveled across the continent before there were railways. Explain how waterways were used by the Indians, and show how by passing through the St. Lawrence and the Great Lakes up the Fox River, to the heart of Wisconsin, at a place called Portage, the Indian could carry his canoe for less than a mile and put it into Rock River, whence he could sail down the Mississippi. Or, ask the class if they have ever heard of a diocese that was founded by an Indian, and tell them about Eleazar Williams.

TEACHING THE LESSON

I. The First Stand.

1. Who first brought Wisconsin to the attention of the missionary society?
2. What can you tell about Eleazar Williams?
3. Who visited the Oneida Mission?
4. What is the condition of the work there today?

II. Bishop Kemper.

1. Who was Jackson Kemper?
2. Tell of the meeting in New York which sent him forth.
3. In general, what did he accomplish?

III. Nashotah.

1. On what ideal was Nashotah founded?*
2. Who composed our first associate mission?
3. Tell of their early experiences.
4. What has Nashotah accomplished?

IV. The Dioceses in Wisconsin.

1. When and where was the diocese of Wisconsin organized?
2. Name some of its bishops.
3. What other diocese was set off from it?
4. What is the present condition of the Church in Wisconsin?

*An associate mission is one where unmarried clergy live in community and work out from it as a centre.

How Our Church Came to Our Country

XVI. HOW OUR CHURCH CAME TO MINNESOTA

THE year 1835 is ever to be held in devout remembrance as the year in which the American Church declared herself to be the missionary society, of which all the baptized are members, and on September 25 consecrated Jackson Kemper as our first missionary bishop.

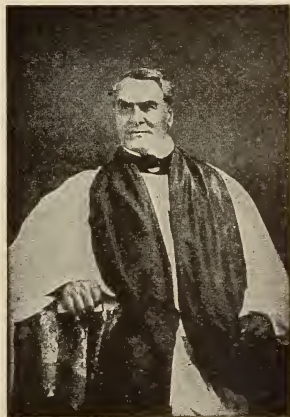
For eleven years he was without a home, but was continuously traveling on foot, on horseback or in lumber wagons, to preach in log cabins and inns. In 1843 he visited the Rev. E. G. Gear, chaplain of Fort Snelling, at the confluence of the Minnesota and Mississippi Rivers, for the purpose of consulting him about work among the Indians.

I. An Army Chaplain and an Associate Mission

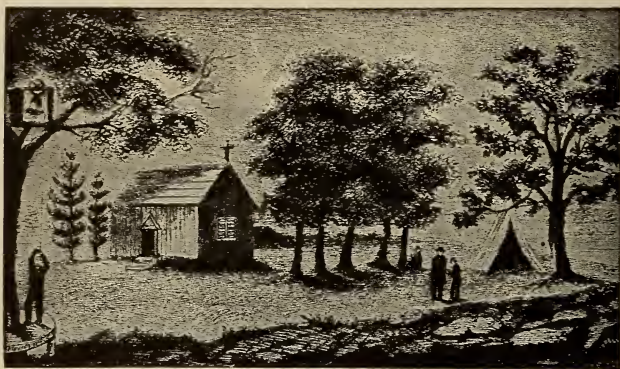
If one wished to set forth the possibilities in the life of an army chaplain, he could not do better than to turn back the pages of Minnesota history until he encountered the name of Ezekiel G. Gear, with whom really begins the story of the Church in Minnesota. As early as 1839 the Rev. Mr. Gear—lovingly known as Father Gear—had begun to preach the Church, in season and out of season, to all whom he could reach. Towns as yet there were none, but in scattered hamlets and in the fort he baptized and preached and gave the sacrament of the Holy Communion. He writes with joy in 1840: "At our last Communion fourteen partook, among them a native Chippewa"—John Johnson Enmegahbowh, afterward our first Indian priest. He also kept a school

for the children of the garrison, which was attended by some from outside. In addition he officiated at St. Croix Falls, Stillwater and St. Anthony, being a missionary of the Board serving without remuneration. In 1840 the settlers on the reservation were expelled, some of whom, taking claims across its eastern boundary, became the founders of St. Paul. The shepherd followed the sheep and from 1840 to 1850 held services among them.

For twenty-seven years, during which he served under the government in different Minnesota forts, he was instant in the service of the Church; a counsellor, helper and friend of Bishop Kemper and his little band, as also of Bishop Whipple and those who aided him. In 1875, at the age of eighty years, then the senior presbyter of the Church in the United States, he was buried in the soil of the state for which he had done so much, and in the eulogy which Bishop Whipple pro-



EZEKIEL G. GEAR



THE FIRST MISSION HOUSE, ON THE SITE OF ST. PAUL

nounced on that occasion he repeated these words of the departed saint, which were the key-note of his life: "We have nothing to do with results; we must do the work for God, and we shall find the fruit in the resurrection."

After eleven years of single-handed service, an earnest band of helpers came to relieve the lone army chaplain. On June 27, 1850, the Rev. Messrs. Breck, Wilcoxson, Merrick and Holcomb—who the day before had landed on the site of the present city of St. Paul and celebrated the Holy Communion under a spreading oak as the first act of their missionary enterprise—arrived at Fort Snelling. This was the same James Lloyd Breck who had founded Nashotah and after seventeen years of work there had moved on to the virgin fields of Minnesota. Under these men the work began which rooted the Church deeply in the soil of Minnesota. Property was acquired in many places, six acres of which were in the heart of the present city of St. Paul. Here the missionaries had their chapel with daily services, and their schools. Christ Church parish was organized and Dr. Breck became its first rector.

Dr. Breck and his associates repeated in Minnesota the type of work which had been done earlier in Wis-

consin. They walked hundreds of miles, ministering to scattered people, establishing Sunday-schools, gathering congregations and encouraging them to erect log churches in which they might worship. The record of the first full year of the associate mission tells its own story. The three men had officiated in seventeen different places, holding 366 services, celebrating the Holy Communion sixty times, traveling a total of 6,400 miles—3,400 of these on foot.

Mr. Wilcoxson succeeded Dr. Breck as rector of Christ Church (St. Paul), the mother parish of Minnesota, but after two years returned to itinerant missionary work, Dr. Van Ingen taking the rectorship, which he held until the coming of Bishop Whipple. A second mission, known as Holy Trinity, was established by the associate mission in the village of St. Anthony in 1852 and placed under the charge of the Rev. J. S. Chamberlain. He found a church twenty-four feet long, neither plastered nor painted, built in what was jocularly known as the "pointed Minnesota" style—of boards running up and down, the cracks between them being covered with battens. This model served for a dozen other church buildings in the valley of the Upper Mississippi.

In 1855 the village of Minneapolis,



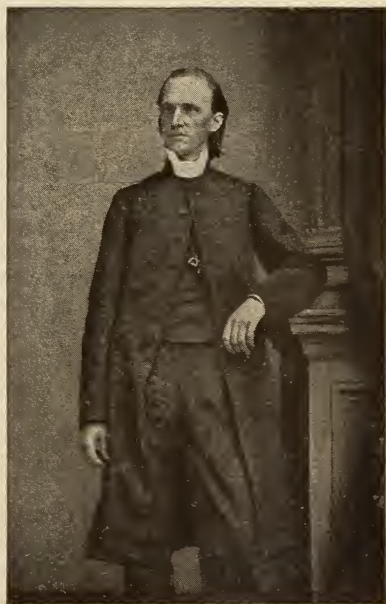
THE FIRST BUILDING OF SEABURY MISSION

across the river from St. Anthony, boasted about 100 houses. Here Mr. Chamberlain organized a parish, first called the Ascension but afterward known as Gethsemane. It developed rapidly under the leadership of the Rev. D. B. Knickerbocker, and in 1857 became a self-supporting, free church. Dr. Knickerbocker did itinerant work also outside of Minneapolis, and labored indefatigably in this field until his election as Bishop of Indiana.

II. Bishop Whipple

In 1857 the diocese of Minnesota was organized, but it was not until two years later that a bishop was chosen. The choice fell upon Henry Benjamin Whipple, an earnest young rector in the new city of Chicago. He accepted the election and was consecrated in the fall of 1859 at the meeting of the General Convention in Richmond, Va. His first service in Minnesota was held November 10 in the Baptist chapel in Wabasha, where he baptized an infant. There were difficulties in the way of conducting the Prayer Book service. The building was dimly lighted and there was but one Prayer Book in the congregation. This was in the hands of a young lawyer named Burleson, who read the responses in a clear, distinct voice. The bishop was greatly pleased to find a good Churchman

present at his first service in his new diocese, and so expressed himself after the service. The man replied that he did not belong to the Church, and was not even baptized. "But," said the bishop, "you read the service, and the Creed." "I am afraid," was the answer, "that may have been local pride; I did not want you to think badly of our town." Mr. Burleson was after-



THE YOUNG BISHOP WHIPPLE

How Our Church Came to Our Country

wards confirmed, entered the newly-established Seabury Divinity School and became one of the pioneer missionaries in Minnesota and Wisconsin.

The bishop proceeded to St. Paul, where on November 14 he preached in St. Paul's Church in the morning and Christ Church in the evening. The evening following a reception was given him by Dr. and Mrs. Paterson, of St. Paul's Church. His earnestness and kindness of manner won all hearts, and he appeared to have inspired confidence in the success of his future labors. Thus did the new bishop take up his work. A little later he decided to move his residence to Faribault and make that his see city. Here he built up the splendid institutions which have made the name of Minnesota famous in the Northwest, and which will be spoken of later in this article.

Space forbids our dwelling further upon the development of the work among the white people. We must make adequate note of the fact that it was in Minnesota, and under Bishop Whipple, that the Church first recognized and undertook to discharge her duty toward the Indian race. Bishop Whipple became the champion of the misunderstood and much abused aborigines, yet he was not the very first to realize their need.

Father Gear was no caged bird, whose influence was limited by the walls of Fort Snelling. He was a great-hearted missionary who created opportunities for himself to preach the Gospel. Among other ways he wrote much for the Church papers on missionary matters, and frequently on the call of the Indian. "Would to God," he wrote, "that our Church could be roused on the subject of Indian missions. I pray that a door, and an effectual one, may be opened. The scenes that I daily witness among these wretched beings make my heart bleed." His prayers were answered. Enmegahbowh, an Ottawa Indian, came from Canada in 1835 as an in-

terpreter for the Methodists. In 1840 he received the Holy Communion. He was ordained deacon in 1849, and for many years his name stood at the head of the clergy list of the diocese. At his solicitation in 1852 Mr. Breck established the mission of St. Columba, at Gull Lake. The Rev. E. Steele Peake in 1856 was associated with him. In 1857 "firewater" caused the withdrawal of the missionaries from the mission, Mr. Peake going to Crow Wing and Mr. Breck to Faribault.

After Bishop Whipple's consecration Bishop Kemper said to him: "My young brother, do not forget these wandering Indians, for they too can be brought into the fold of Christ." Accordingly, within a month after his consecration he was at the mission of St. Columba, visiting Mr. Peake. Throughout his whole episcopate he loved the Indians with an intense love. The government gathered all the Chipewas at White Earth. His visits to them in the summer were one of the happiest periods of his life and theirs.

In 1860 a mission was established at the Lower Sioux Agency on the Minnesota River. The Rev. Mr. Hinman was put in charge. In 1862, at the time of the Sioux outbreak, the Christian Indians joined with the whites in putting it down. When the war was over the "hostiles" were sent to a reservation, where they received annuities, while the Christians lived in the towns on the Mississippi and Minnesota at Faribault receiving financial assistance from the bishop.

As a consequence of this Indian uprising—known among whites as the "Sioux massacre"—a large number of the Dakotas were deported from Minnesota and settled upon reservations in South Dakota, where they became later on the special responsibility of Bishop Hare as Bishop of Niobrara. Those who remained are mostly settled at Birch Coulee, where the handsome Church of St. Cornelia ministers to their needs.



THE CATHEDRAL OF OUR MERCIFUL SAVIOUR, FARIBAULT, MINNESOTA
The tower in the foreground is a memorial to Bishop Whipple

The story of the Church's work in Minnesota would be incomplete without some mention of the work of the Reverend J. A. Gilfillan, who came to Minnesota as a young man and returned after graduation from the General Theological Seminary. Bishop Whipple sent him to Duluth, where he was the first rector of Saint Paul's. Later on Bishop Whipple decided that work must be established among the Chippewas, and at his request Mr. Gilfillan gave up his work at Brainerd and went to live among the Indians. Practically his entire ministry was spent with them. After twenty-five years among the Indians Mr. Gilfillan, now sixty years of age and having suffered a complete break-down, retired from the work.

We must not fail to speak, though it must be briefly, of one whose name is still beloved through the length and breadth of Minnesota—the Rev. Mahlon Norris Gilbert, who in 1886 was elected an assistant to Bishop Whipple. He was a native of Western New York and a graduate of Seabury Divinity School. A son in the faith to Bishop Tuttle, he spent his early years of ministry in Montana, from which work he passed to the rectorship of Christ Church, St. Paul, where he

manifested qualities of spiritual leadership which endeared him to all who knew him. For nearly fourteen years, as assistant bishop, he traveled over the diocese, winning affection both within and without the Church, a consecrated, high-minded Christian gentleman, a faithful fellow-worker with his great diocesan.

In 1895 it became necessary to divide the state of Minnesota, and the missionary district of Duluth, embracing rather more than the upper half of the state, was created, with the Rt. Rev. J. D. Morrison as bishop. The chief remaining Indian work of Minnesota—that among the Chippewas on the White Earth Reservation—passed to the new missionary district and remains one of its distinctive features.

III. Christian Education

From the beginning the diocese of Minnesota has placed great emphasis upon Christian education. The early founders—Breck and his associates—were especially imbued with the conviction of the importance of schools and colleges. Educational and evangelistic work went hand in hand, or rather each one supplemented the other. In 1857 Dr. Breck and Dr. Manney, the latter chaplain of the

How Our Church Came to Our Country

army post at Fort Ripley, visited Faribault and made the beginnings which resulted in the establishment of the splendid schools which for fifty years have contributed so much to the life of the Church in the Northwest. The name given to the work was the Bishop Seabury Mission. It was to embrace schools for both girls and boys and to provide for theological education. The first school building of the mission was opened for use on August 22, 1858. It was a plain wooden building of the "early pointed Minnesota style" and was used for Church services on Sunday and for school during the week. St. Mary's Hall for Girls, Shattuck School for Boys, and the Seabury Divinity School are the outgrowth of this modest building—a "university" which began with two professors and one student.

Three names, beside that of Dr. Breck, are conspicuously associated with this educational enterprise. In 1859 the Rev. Solon D. Manney joined the Seabury Mission and took charge of the studies of the candidates for Holy Orders. He was a very able man and virile Churchman. The first draft of our Constitution and Canons was written in his study at Fort Ripley, and contained certain principles which unfortunately were deleted. He delivered the best speech on the provincial system which was ever heard

in the General Convention. The Rev. George C. Tanner was one of the first candidates for orders in 1857, and after fifty years he still renders service as a Professor at Seabury, having also, in these later years of his life, written an extensive history of the Diocese of Minnesota. The third name is that of James Dobbin, who in 1859 came to Faribault as a teacher, and remained for more than forty years as the headmaster of Shattuck School, to see it pass from an ill-equipped enterprise with a mere handful of students to an enviable position among the important secondary schools of the land.

The crown of all the buildings erected under the bishop's direction is the cathedral. It was consecrated in 1867 by Bishop Kemper, who must have thought of his first visit to Minnesota twenty-four years before, and cried out in his heart: "What hath God wrought!"

IV. The Later Days

The later history of the Church in Minnesota is covered by the episcopate of Bishop Edsall, who at the death of Bishop Gilbert in 1900 was missionary bishop of North Dakota, and as such was well-known in Minnesota. To him Bishop Whipple turned, begging that he would come and ease the burden of his declining years. In June, 1901, Bishop Edsall was elected as



SHATTUCK SCHOOL FOR BOYS, FARIBAULT, MINNESOTA

How Our Church Came to Our Country

coadjutor of Minnesota, and finally accepted with the understanding that he should continue his work in North Dakota until a successor was elected and consecrated. On September 16 of that year Bishop Whipple died at the age of seventy-nine, after a remarkable episcopate of forty-two years. He was buried in the chancel of the cathedral at Faribault, the tower of which stands as a monument to his memory. The General Convention met in October at San Francisco and elected Bishop Mann for North Dakota; on November 5, 1901, Bishop Edsall was inducted into office at a service held in Christ Church, St. Paul, the mother parish of the diocese.

The problems before him presented diverse difficulties. The diocese of Minnesota had arrived at a new stage in its history. For some years previous it had been found that Minnesota could no longer hope to receive the large benefactions for its institutions and missionary work which had formerly been received from the East. The immediate task was a development of the spirit of self-support, combined with such careful business management as might result in carrying on the work with undiminished efficiency. The appropriation from the General Board of Missions had been reduced, while under the newly adopted apportionment plan the diocese was called upon to give three times the amount of its previous contributions for General Missions. It became necessary to raise locally a much larger sum for diocesan missions. A greater or less burden of debt rested on each of the schools, the total amounting to nearly \$90,000.

To these financial difficulties was added the problem presented by the removal from smaller towns where the Church had been planted of many of those who had been most active and helpful in their support. Death was taking away the old pioneers, and their sons were leaving the small towns to

seek larger business opportunities in the cities of further west.

Bishop Edsall threw himself into the task of visiting the entire diocese, trying to stay long enough in each place to get thoroughly familiar with the local conditions. In places without a resident missionary he frequently called from house to house, endeavoring to arouse Churchly interest in the 140 parishes and missions of Southern Minnesota. As a result of this tireless activity the year 1905 found practically every county in the diocese supplied with at least one resident minister, while in several of the more important county-seat towns parishes had been built up, equipped with churches and rectories.

After eleven years of this taxing work, in October, 1912, Bishop McElwain was consecrated as suffragan for Minnesota. Since that time the work of the diocese has gone on with redoubled efficiency. In every department of the evangelistic work there has been improvement; new buildings have been



BISHOP EDSALL AT THE GRAVE OF
GOOD THUNDER

Good Thunder was an Indian chief and Christian convert who in the days of the massacre rescued more than 200 people, and conducted them to places of safety. A monument has been erected in recognition of his act. This picture represents its dedication. On the bishop's left stands Henry Whipple St. Clair, an Indian priest, and immediately in front of him the widow of Good Thunder

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erected for the Sheltering Arms Orphanage and the St. Barnabas' Hospital, Minneapolis, and great improvement made in St. Luke's Hospital, St. Paul. Breck School has been removed to a site adjoining the Agricultural School of the State University, and a hostel called Gilbert Hall has been provided as a woman's dormitory in connection with the University. Seabury Divinity School and St. Mary's are free from debt and all schools are filled to their capacity. The diocese has raised \$12,000 a year for diocesan missions besides paying the salaries of two bishops and contributing \$11,000 to general missions. The Church in Minneapolis and St. Paul and in the larger towns in the diocese has grown decidedly in strength and efficiency, while in the smaller towns and villages

no place is being left unshepherded by visits of our missionary clergy. The Seabury students and the members of the Lay Readers' League are doing valuable work in supplying some of our smaller fields.

The two dioceses which comprise the state of Minnesota—Bishop Whipple's original jurisdiction—now report 122 clergy and 20,000 communicants. Each is an independent diocese supporting its own bishop and each has great future possibilities, though naturally the southern part of the state, being older and more developed has thus far made the greater progress. This beautiful "Land of the Lakes," where the Sioux and the Chippewa hunted and fought, is being claimed by our devoted bishops and missionary clergy for the Kingdom of Christ.

Class Work on "How Our Church Came to Minnesota"

PREPARATION FOR THE LESSON

FOR reading matter available see "The Conquest of the Continent," Burleson, paper, 50 cents, and the "Handbook of the Church's Work among Indians," 35 cents. Both these may be obtained from the Educational Department, 281 Fourth Avenue, New York. See also "Lights and Shadows of a Long Episcopate," Whipple, and the "History of Minnesota," Tanner, which may be found at public libraries. Also the "Life of Bishop Gilbert," The Young Churchman Company, Milwaukee, Wis.

THE FIRST FIVE MINUTES

Ask your class if they know what state claims to have 10,000 lakes within its boundaries; help them to guess by inquiring which is the greatest river on this continent, and in what state it rises. Or ask them what an army chaplain is and what he does, and tell them what one army chaplain did in Minnesota. The work of our chaplains on the border when the militia was called out recently may be used as an illustration. A third, and perhaps the best lead, especially for the younger children, would be to ask them about the land of Hiawatha. Remember that the Ojibways mentioned in the poem are simply the Chippewas spelled differently, and that to these Indians the Church sent her first missionaries in Minnesota.

TEACHING THE LESSON

I. An Army Chaplain and an Associate Mission.

1. What would you say an army chaplain should do?
2. What did one army chaplain succeed in doing in Minnesota?
3. What is an Associate Mission?
4. Give some sketch of the work of Dr. Breck and his associates.

II. Bishop Whipple.

1. Who was Bishop Whipple?
2. Tell an incident connected with his first service in Minnesota.
3. How did our Indian Work begin?
4. Where is it now carried on in the state?
5. Who was Bishop Gilbert?

III. Christian Education.

1. How did the educational work in Minnesota begin?
2. Name the present schools.
3. Tell about some of the early educators who gave long service.

IV. The Later Days.

1. Who was the second bishop of Minnesota?
2. Where was he when called to the work?
3. Tell about his problems and how he met them.
4. What is the present condition of the Church in Minnesota?

How Our Church Came to Our Country

XVII. HOW OUR CHURCH CAME TO FLORIDA

By the Rev. E. Cloves Chorley, D.D.

IN the year of Our Lord 1513 the Spaniard Juan Ponce de Leon sailed from Porto Rico in search of that fabled fountain whose waters were said to restore long-lost youth. He bore to the northwest until he reached a land of surpassingly fragrant blossoms. In the belief that he had accomplished his quest he landed, on the morning of Easter Day, where the city of Saint Augustine now stands and named the country *Florida*—the Land of Flowers. It remained Spanish territory until 1763, when Spain gave it to England in exchange for Cuba, which the latter had recently conquered.

I. The Mother Church

With characteristic promptness the English Church sent missionaries to the new possession. In less than one year after Florida became British territory the Society for the Propagation of the Gospel sent out its first representatives, the Rev. John Forbes to Saint Augustine and the Rev. Samuel Hart to West Florida. Other S. P. G. missionaries followed. Unfortunately the records of the society are silent as to the work of most of these men, though Mr. Forbes is mentioned as still residing in Saint Augustine in 1771, and the Rev. John Fraser is recorded as "Parson at Mosquito," doubtless ministering to the Indians of that name.

What was accomplished by these men we do not know save that a substantial church was built at Saint Augustine. The first services—other than Roman Catholic—were held in the building which stood on the site of the Spanish bishop's palace. Later a church was built on George Street, of which Mr. Forbes was rector. Governor Grant presented the parish with a glebe extending from the gates of the city to the outer lines. A mission was also established in Pensacola.

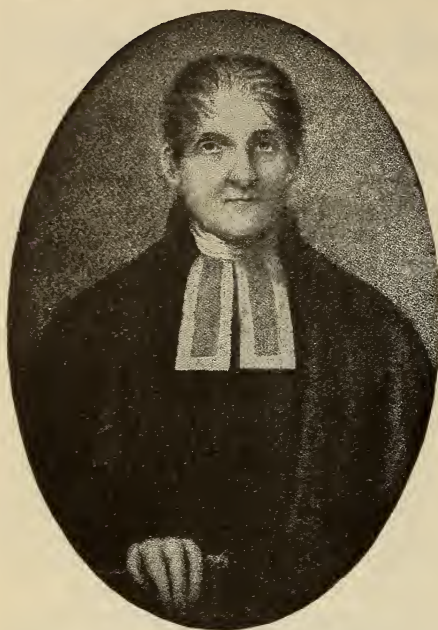
After twenty years of British occupation, Florida was ceded back again



THE SEAL OF THE S. P. G.

A minister with an open Bible in his hand stands on the prow of a ship in full sail, making for a point of land on which are people with arms outstretched. They are saying: "Transiens adjuva nos" (Come over and help us!).

How Our Church Came to Our Country



THE REV. ANDREW FOWLER

to Spain, and the work of the S. P. G. missionaries came to an abrupt end. The church at Saint Augustine was immediately pulled down and the material used for the erection of a Roman church. It is said, however, that in one devoted Church family the Prayer Book service was used privately for forty-five years.

II. *The Beginnings of the American Church*

In 1819 Spain sold Florida to the United States, and in July, 1821, the Stars and Stripes were raised over the old Spanish city of Saint Augustine. Then began a steady stream of settlers from the North. The honor of sending the first missionary of our Church to Florida belongs to the Young Men's Missionary Association of Charleston, S. C. Through Bishop Gadsden these young men applied to the Rev. Andrew Fowler "to go as their missionary to Saint Augustine for the space of two months, in order if pos-

sible to collect and organize a congregation." Armed with a "circular letter of introduction to Christians in particular and to the community in general," Mr. Fowler arrived to find the city in the grip of malignant yellow fever. Though strongly urged not to land, he plunged immediately into the work of ministering to the sick and dying. In the course of five weeks he officiated at eighteen funerals and baptized eight persons. History is silent on the matter, but we imagine his letter of introduction was not needed. On October 6th he published the following notice in the *Florida Gazette*:

The Subscriber takes this method to announce to the public his intention to perform divine service, God willing, in this city on the morrow, at the old Government House. Service will commence precisely at 10 o'clock in the morning.

The service was duly held, and we are told that the preacher had "a numerous, respectable and attentive audience."

About this time the Domestic and Foreign Missionary Society was organized and its attention was early drawn to the opportunities and needs of Florida. In 1823 the Rev. Mellish L. Motte was appointed as missionary. Mr. Motte proceeded to Saint Augustine and preached in the court room twice on Sundays, but the venture met with scant success. In less than a year Mr. Motte "found so little encouragement in his labors" that he removed to South Carolina. The efforts to secure another missionary were fruitless and for two years only occasional services were held.

In 1825 the congregation put forth a circular appeal for aid to erect a church. A parish had been duly organized with about one hundred souls connected therewith, twelve communicants and "twenty children who have attended to be catechised." An act



TRINITY CHURCH, SAINT AUGUSTINE

of Congress had given them a commanding site in the public square; North and South Carolina had contributed \$900 and the members of the parish had raised \$500. Nothing was wanting but a missionary, but alas, no missionary could be found! However, after three years, the Rev. Raymond Alphonse Henderson was appointed by the Domestic and Foreign Missionary Society. After viewing the situation he proceeded north to collect funds, with the result that in 1830 he was able to report "our church edifice, a very neat building of hewn stone, fifty by fifty-five feet, in the Gothic order, is far advanced towards completion." The notable thing about this building was that it stood on the very spot where the first English church had been erected. It was opened for divine worship on the first Sunday in June, 1831. The following year Mr. Henderson resigned. The parish was again vacant until in 1834 the Rev. David Brown arrived, having taken twelve days to come from New York. He found a little band of true Church friends, an unfinished church with neither organ nor bell, and a debt of \$800. Notwithstanding the latter, Trinity Church was consecrated on June 5, 1834, by Bishop Bowen of South Carolina, and a class of twenty persons confirmed. The Church had at last found a permanent foothold in the "Land of Flowers."

The difficulties under which the Church labored in its infant years at Saint Augustine were repeated in other parts of Florida. At Tallahassee and Pensacola the Rev. Ralph Williston formed congregations. In the latter place, when Christ Church was organized, there were only twelve communicants of our Church, ten Methodists, two Presbyterians and a couple of Baptists, in a population of two thousand. Mr. Williston did not remain long at Pensacola and was followed in rapid succession by the Rev. Addison Searle of Buffalo, and the Rev. Benjamin Hutchins of Pennsylvania. Under Mr. Hutchins a church was finished, which is described as "neat and substantial; well adapted to the climate", the only difficulty being that it was not paid for! Mr. Hutchins resigned, the creditors became impatient, and unless \$2,000 could be raised at once the property must be sold. Under these distressing circumstances the Rev. Ashbel Steele of Saint John's Church, Saybrook, Connecticut, threw himself into the breach. He accepted the appointment to Pensacola and took with him the money to satisfy the creditors, which he had gathered in the East. On his arrival the debt was paid. He reported that thirty pews were rented and that the free pews were always filled by seamen from the navy yard.

How Our Church Came to Our Country

At Tallahassee there were only two communicants and a congregation of thirty or forty families. After organizing Saint John's Church, Mr. Williston returned to the North and Florida knew him no more. Jacksonville, Quincy and Apalachicola fared a little better. At Jacksonville the Rev. David Brown organized a parish under the name of Saint John's Church, East Florida. It is interesting to note that Mr. Brown found there "a few old people who belonged to the Church forty years ago," and for whom he solicits some "octavo prayer books." A parish was organized in Quincy and plans made to erect a church of Grecian architecture, sixty by forty-five feet, with "a tower twenty feet high." At Apalachicola the Rev. Charles Jones found the prospect encouraging; a site was given for a church and \$7,000 subscribed for its erection. But after a while there came a period of arrested development, during which there was not a single missionary at work in the whole state.

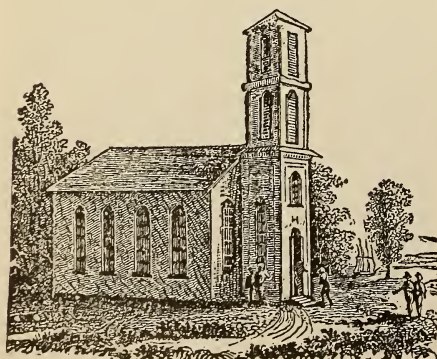
III. The Diocese of Florida

Following this distressing time of inaction there came a distinct and definite impulse of growth. The Church at large felt the reviving influence of the notable General Convention of 1835. At a convention in Tallahassee,

January, 1838, at which six clergymen were present, the diocese of Florida was organized, with parishes at Tallahassee, Saint Augustine, Pensacola, Jacksonville, Saint Joseph, Apalachicola and Key West. The infant diocese was placed under the care of Bishop Otey, the first bishop of Tennessee.

In the same year Bishop Kemper visited Florida and his report gives a review of the condition of the diocese. At Pensacola he found a small congregation but "a few choice spirits"; the brick church had an organ and a vestry room. The bishop consecrated the church and confirmed ten persons. Of Tallahassee he says: "My visit to this interesting city I consider one of the brightest spots in my life." Here, too, he consecrated the church and administered the first confirmation in the parish. He describes the church as "a neat wooden building with a portico and pillars in front . . . the interior arrangements exceedingly judicious and indicative of great taste. The organ and choir are good, and the communion plate and lamps, handsome and rich."

For several years the diocese was under the charge of the sainted Bishop Elliott of Georgia, but in 1850, an Episcopal Fund having been created, Florida elected her first bishop. The choice fell upon the Rev. Francis Hunger Rutledge, D.D., rector of Saint John's Church, Tallahassee. He was consecrated in Saint Paul's Church, Augusta, Ga., October 15, 1851. The new bishop was a native of South Carolina and the first fourteen years of his ministry were spent in that state. In 1839 he became rector of Trinity Church, Saint Augustine, and six years later removed to Tallahassee. Under his inspiring guidance the diocese slowly gathered strength. A Society for the Advancement of Christianity in Florida was established for the distribution of religious literature and for the support of missionaries.



CHRIST CHURCH, PENSACOLA

How Our Church Came to Our Country

The great drawback to the work was the lack of ministers and the means to support them. The grant of \$500 made by the Board of Missions was swallowed up by three or four parishes on or near the coast, and the vast interior was left untouched.

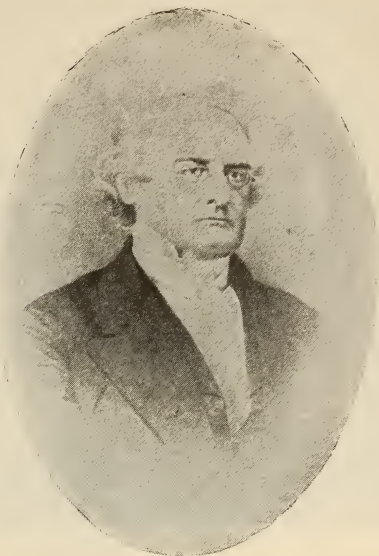
Shortly after the close of the Civil War, Bishop Rutledge died. His successor, the Rev. John Freeman Young, was an assistant minister of Trinity Parish, New York. After incessant labors under discouraging circumstances, Bishop Young died in 1885. He was succeeded by the present diocesan, the Right Rev. Edwin Gardner Weed, D.D., who at the time of his election was rector of the Church of the Good Shepherd, Summerville, S. C. He was consecrated in Saint John's Church, Jacksonville, August 11, 1886. For over thirty years Bishop Weed has administered the diocese with conspicuous success.

IV. Southern Florida and the Seminoles

In 1889 the southern part of the state was set off as the Missionary District of Southern Florida, with the Right Rev. William Crane Gray, D.D., as its bishop. His jurisdiction embraced 40,000 square miles of territory—a flat land covered with endless pine forests, fresh-water lakes, orange groves—with the wide, unexplored area of the Everglades, and hundreds of tiny islands or "keys," of which the largest was Key West.

The first work undertaken in the southern part of the state was on this island—the ancient haunt of pirates—where a colony from Mobile had settled and a mission was organized in 1832. The Domestic and Foreign Missionary Society appropriated \$200 for a missionary and services were held with a congregation of about one hundred and fifty white settlers, soldiers, marines and colored people.

When Bishop Gray took charge of the district of Southern Florida he



BISHOP STEPHEN ELLIOTT

made Orlando his see city, and here established a school for girls and a Church home and hospital, the latter ministering to all, regardless of race or means. The number of parishes and mission stations among both white and colored people was greatly enlarged. One of the largest Negro congregations in the South is that of Saint Peter's, Key West. The Seminole Indians early attracted the attention of Bishop Gray and he established a mission among them at Glade Cross, far in the center of the Everglade country.

The Seminoles deserve a paragraph to themselves. No Indian tribe has had a more gallant or a sadder history. Resenting the attempt of the government to deprive them of their lands, they found a secure asylum in the recesses of the Everglades, from which they emerged to ravage the settled parts of Florida. At last the government succeeded in removing the greater part of the tribe to the Indian Territory, but two hundred of them withdrew to the impenetrable swamps of the interior of the Everglades and defied capture. Their remarkable ca-



THE MISSION AMONG THE SEMINOLES AT GLADE CROSS

capacity as bush-fighters won for them the name of "The Unconquered Seminoles," and for years they resisted any attempt to impress on them the civilization of the hated white man. Their conversion to Christianity is said to have been due to a white woman who had gained their confidence. Missionaries had been sent to them by various religious bodies, but not until "Queen Flossie," as she was called, embraced the faith of our Church would any of them see religion in any other light than that of their forefathers. An English clergyman, the Rev. Henry Gibbs, ministered among them for several years, and Bishop Gray established a hospital at Glade Cross, where Dr. W. G. Godden devoted many years of his life. The work among these people, now greatly increased in number, will necessarily be slow, owing to the difficulties of environment, but as they are amongst the most intelligent of the Indians of our country, time will surely bring results.

In 1913 Bishop Gray retired, after twenty-one years of devoted service,



THE IMPENETRABLE EVERGLADES

universally loved and respected. The work in Southern Florida owes everything to his untiring labors. To fill the vacancy, Bishop Cameron Mann of North Dakota was translated to Southern Florida. His long experience in the mission field will be of great value to him in this, our southernmost continental district.

In Florida and Southern Florida today (1917) there are eighty-three

clergy and sixty-three lay-readers, who have charge of one hundred and sixty parishes and missions. The communicants number nearly ten thousand and there are over five thousand children in the Sunday-schools. The young men of Charleston who, back in 1821, took an active interest in "missions" and sent our first missionary all the way down the coast to Florida, wrought better than they knew!

CLASS WORK ON "HOW OUR CHURCH CAME TO FLORIDA"

PREPARATION FOR THE LESSON

FOR the story of the acquisition of Florida, see "The Conquest of the Continent," Burleson. Early files of THE SPIRIT OF MISSIONS and the journals of the General and Diocesan Conventions will give details of the development of the Church in the state. For local color Miss Woolson's novels are excellent. In his life of Senator Benton, Theodore Roosevelt gives a vivid description of the second Seminole War.

THE FIRST FIVE MINUTES

No state in the union will more readily appeal to the imagination of a child than Florida. Ask them if they have heard of the wonderful work of the coral insect, which has built up part of the mainland and most of the islands which surround it. Then picture the orange groves and plantations of grape fruit; the alligators which sun themselves on the banks of the rivers, the pirates who used to hide their stolen treasure in the sands of Key West. Draw attention to the fact that the present bishop of Southern Florida, Cameron Mann, was for many years in charge of North Dakota, which has the proud record of giving the largest *per capita* Sunday school offering in the Church. Tell them to watch Southern Florida under Bishop Mann.

Older pupils will be interested in the way in which the state has changed owners. Probably it was the only one in the union which first belonged to Spain, then to England, then to Spain again, until it finally found its home.

TEACHING THE LESSON

I. The Mother Church.

1. By whom were the first missionaries of our Church sent to Florida?
2. Name two of them.
3. Where was the first church built?
4. What happened when Florida was ceded back to Spain?

II. The Beginnings of the American Church.

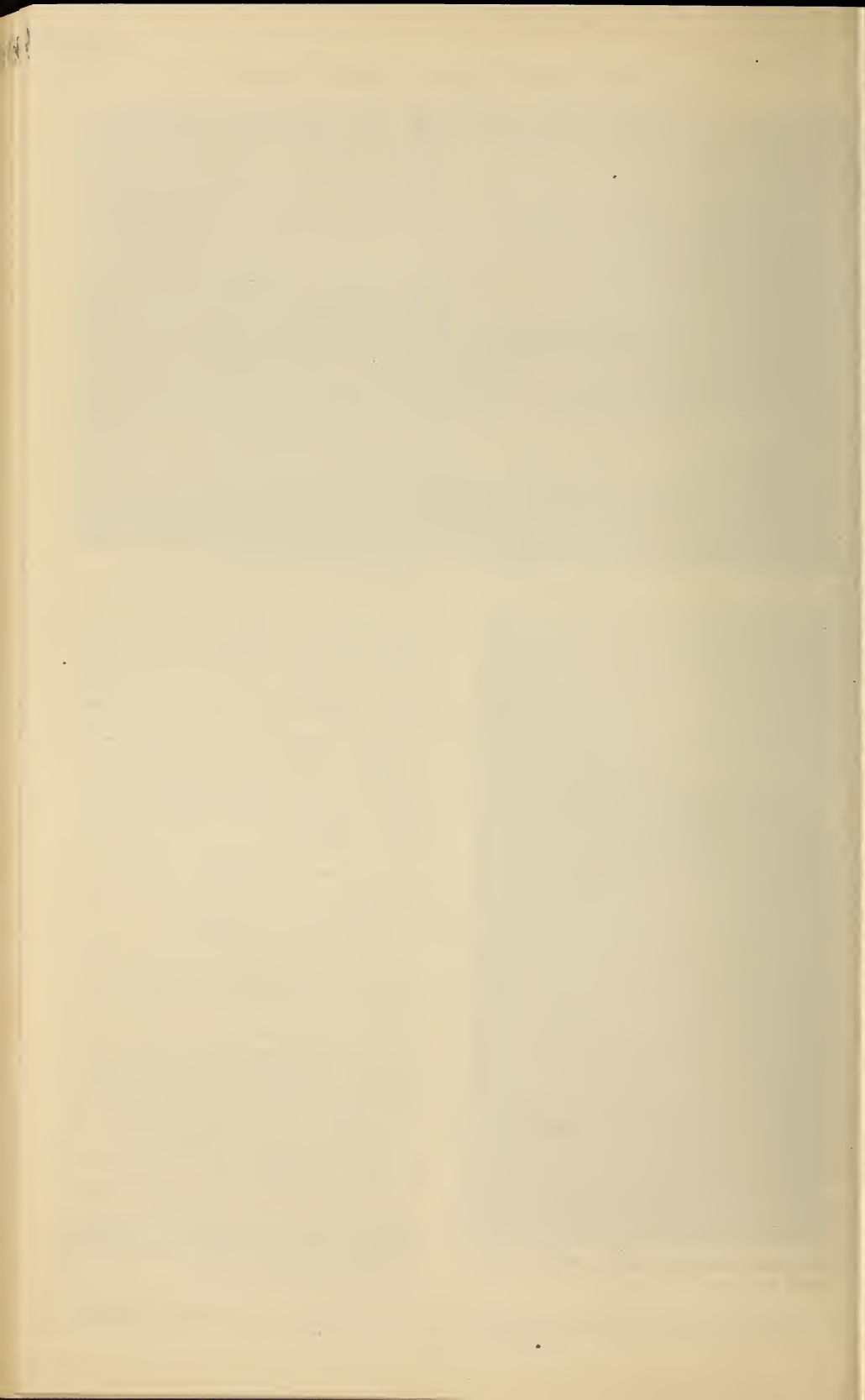
1. What important event happened in Florida in 1821?
2. What was the result of Florida's becoming a part of the United States?
3. Who sent the first missionary to the new possession?
4. Tell what Mr. Fowler's first service to the community was.
5. Which was the first church to be consecrated?

III. The Diocese of Florida.

1. When and where was the diocese of Florida organized?
2. Name three bishops who took care of Florida until she had a bishop of her own.
4. Who was the first bishop of Florida?
5. Who is the present bishop, and for how long has he administered the diocese?

IV. Southern Florida and the Seminoles.

1. What are the characteristics of the southern part of Florida, and when was it made a missionary district.
2. Who was its first bishop? How long was he in charge?
3. Tell what you know about the Seminole Indians.
4. Who is now the bishop of Southern Florida? For what is his old district of North Dakota noted?



How Our Church Came to Our Country

XVIII. HOW OUR CHURCH CAME TO THE OREGON COUNTRY

By the Right Reverend Walter Taylor Sumner, D.D.

ALL this northwest portion of the United States was occupied jointly with Great Britain from 1818 to 1846, when by treaty concluded June 15, 1845, it was acquired by this government. It was called the Oregon Country, from the Indian name of its chief river, *Wau-re-gan*, "beautiful water," as the Columbia was formerly called. The territory thus secured included all that portion lying between latitudes 42° and 49° north; *i.e.*, from the present northern line of California to the Canadian boundary—about five hundred miles—and from the crest of the Rocky Mountains to the Pacific Ocean—a distance ranging from five hundred to seven hundred and fifty miles, including all of the present states of Washington, Oregon, Idaho, Northwestern Montana, and Western Wyoming, amounting to nearly 300,000 square miles.

Out of this territory was carved successively the whole or parts of the states mentioned. The present boundaries of Oregon were fixed in 1859 and included an area of 96,000 square miles, equal to all New England and three-fifths of New York.

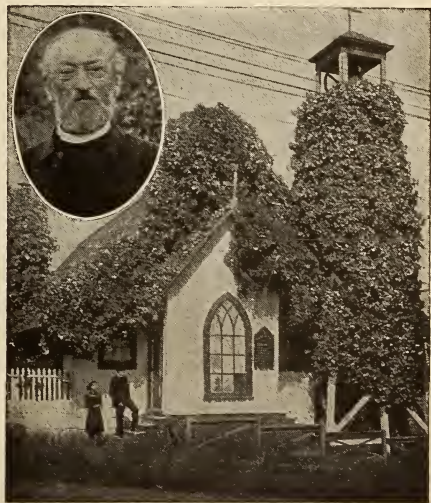
The first settlement in the present state was probably at Astoria, in 1811, where the Astors had a trading post, and with which Washington Irving's book "*Astoria*," deals. Before 1843 the citizens of the United States in the Columbia region—still claimed by England—numbering about four hundred, were settled in the valley of the

Willamette and on the Walla Walla, as farmers, graziers, or mechanics; most having come from the East under the guidance of various missionaries. A large immigration took place in 1843 so that by the end of 1845 they numbered about six thousand, three-fourths of whom were in the Willamette valley.

I. The Coming of the Church

The first Church services on the Columbia River were held by the Reverend Herman Beaver, chaplain of the Hudson's Bay Company, in 1836, at Vancouver.

So far as known the first services of our Church in Oregon were held



Dr. Nevius and old Saint Peter's, Tacoma, with its fir-tree bell-tower

How Our Church Came to Our Country

at Champoege, about thirty miles south of Portland, then the principal settlement on the Willamette, by the Rev. St. Michael Fackler, who was living on a "donation claim" about four miles from Champoege. Mr. Fackler was ordained by Bishop Moore of Virginia in 1841, and at the time of his coming to Oregon in 1848 was connected with the Diocese of Missouri. A later missionary describes Mr. Fackler "as about thirty-nine, in good appearance and an uncommonly sweet countenance." We shall hear much of Mr. Fackler later.

The first missionary service in behalf of Oregon held by our Church, was at Saint Bartholomew's, New York, Sunday evening, the third in Lent, March 23, 1851. The English poet, Martin F. Tupper, was present and contributed four stanzas, hastily penned for the occasion, of which this is the closing:

Then Brothers! help in this good deed,
And side with GOD today!
Stand by His servant, now to speed
His Apostolic way;
Bethlehem's everleading star
In mercy guides him on
To light with Holy fire from afar
The Star of Oregon.

The servant referred to was the Rev. William Richmond, rector of Saint Michael's and Saint Mary's Churches, New York, who was appointed by the General Board of Missions to be its first missionary to Oregon. His field of labor was to be "the lower valley of the Willamette, comprehending some twenty-five miles on the Columbia River, so as to include on that river the rising villages of Saint Helen's and Milton with Fort Vancouver; and on the Willamette, the towns of Portland, Milwaukie and Oregon City."

The Reverend Mr. Richmond started almost immediately for his new field, going by way of Panama, and his journal and letters are full of interesting events which took place

during the long and tedious voyage. He arrived in Portland early on Sunday, the 11th of May, 1851, but did not hold service. "On the Fourth Sunday after Lent," he wrote, "I preached in the Methodist house of worship, baptized the infant daughter of the Rev. St. Michael Fackler, and presided at the election of wardens and vestrymen, and the organization of a congregation in this place. It is called Trinity Church. It is the first Episcopal congregation ever organized in this territory."

Portland, then a little over a year old, had a population of 1,200 or 1,500, two places of worship—one not finished; a school-house; two steam saw-mills; a Masonic hall, etc. Mr. Richmond described his quarters as follows: "I occupy a room in a shanty, merely a clapboard, quite open to the air, with a rough, unplanned and ungrooved floor—no carpets, no plastering and no ceiling. For this I pay twelve dollars a month, three dollars (fifteen was the price) having been deducted by the landlord on account of my mission. I also do my own cooking, and gather my own wood out of the forest behind me, and yet my expenses will be as great as at a good boarding house in New York. Washing is now reduced to four dollars a dozen, and carpenters' wages are from eight to twelve dollars per day. Milk is twenty cents a quart; butter, which I dispense with at present, fifty cents a pound, and other things in proportion. I had to pay a woman two and a half dollars for a half day's work, scrubbing my floor."

At the recommendation of the Rev. William Richmond, the General Board in New York appointed Mr. Fackler a missionary of the Board in Oregon, and he proved a most valuable assistant and adviser in the new work.

During the week following the organization of Trinity Church, the proprietors of the city appropriated to the use of the vestry an entire block

How Our Church Came to Our Country

for a church and two entire blocks for a seminary for men.

On the fifth Sunday after Easter, May 25, 1851, the two clergymen, Messrs. Richmond and Fackler, organized Saint Paul's Church in Oregon City, which had a population of less than four hundred. Mr. Richmond then began a tour of the territory touching the settlements on the Willamette and in Yamhill County. June the twenty-second the Church of the Ascension was organized at LaFayette, and General Palmer, proprietor of Dayton, offered a block of land and part of the lumber for a church at that point. During the following week Mr. Richmond located a claim of some 320 acres near "Yam Hill City," and arranged for the building of a small house. For some months he itinerated between Portland, Saint Helen's and Milton on the Columbia and points in Yamhill County, and Mr. Fackler continued his services at Champoege, Oregon City and Portland and other points on the Willamette.

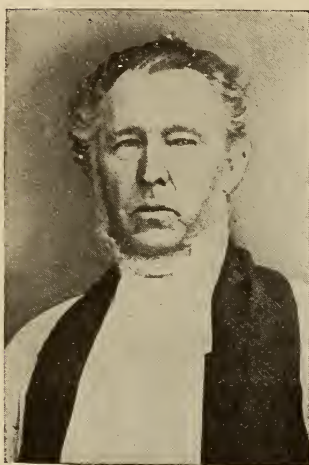
In October, Mr. Boys, of Milwaukie, rowed to Portland looking for a Church clergyman and meeting Mr. Richmond arranged to have him come to Milwaukie. Wednesday, December 5, Mr. Richmond, assisted by Mr. Fackler, held services there and organized Saint John's Church. A call on Mr. Whitcomb, proprietor of the town, resulted in securing two lots, also a building for a church, the first in Oregon. The original building, somewhat enlarged, is still in constant use. Mr. Richmond hoped that the success at this point would stir up the people in Portland, Oregon City and LaFayette to like good works.

During the winter of 1851 and 1852—his first in Oregon—Mr. Richmond met with the difficulties usual at this season, impassable roads, swollen streams, etc. In February he was chilled through, by riding all day in a deep snow and heavy storm which prevented him from reaching his sta-

tion for the day. However he managed to return to his "mountain cabin," and found Mrs. Richmond well and the school-room covered in. In March Mrs. Richmond opened the school with six pupils, which Mr. Richmond considered the commencement of a seminary that would in the future have an important bearing on the prospects of the Church.

The Rev. Mr. Fackler was also a very busy man, holding regular services in five places—Champoege, Chehalem City or Roger's Ferry, Oregon City, Milwaukie and Portland. On reaching Portland, one evening in November, 1852, he found there the Rev. James A. Woodward, of the Church of the Evangelist's, Philadelphia, who had just crossed the plains, and wished to take up work. The first plan was for him to take over the work at Portland, as two members of the congregation said they would secure him fifty dollars per month for the present. But he did not accept the offer as he had arranged to live on the claim of Mr. Richmond, who, on account of continued ill health due to exposure, had decided to return to the East. Mr. Woodward lived at Yam Hill, engaged in teaching and in ministerial work there and at LaFayette and in the surrounding country.

In January, 1853, the Rev John McCarty, D.D., under appointment by the General Board of Missions, arrived in Portland and planned to take the work there and at Milwaukie. During May Dr. McCarty made an extensive tour of exploration and missionary duty in Washington territory, and later a similar tour in Southern Oregon. The outcome was the plan to locate a missionary at Salem, the capital, who should minister to the surrounding country including Albany and Marysville (Corvallis). He also visited the many places in care of Mr. Woodward where work had been begun by Mr. Richmond, and extended his tour to Astoria.



BISHOP SCOTT

II. Bishop Scott, the Pioneer

The first convocation of the Church in these parts was held at Saint Paul's Church, Oregon City, August 2, 1853, and was attended by three clergymen and a good number of laymen. A committee, chiefly of laymen, was appointed to prepare and send a request to the General Board asking for the appointment of a missionary bishop, recommending the Rev. John McCarty for that office. The General Convention of 1853, however, had other plans. They organized the missionary jurisdiction of Oregon and Washington and elected the Rev. Thomas Fielding Scott of Georgia its first bishop. He was consecrated in New York, January 8, 1854, and arrived in Portland in April to "look after" Oregon, Washington and Idaho—a vast empire—without a single mile of railroad.

The second convocation was held in Portland, June 17, 1854, Bishop Scott presiding. As Mr. Woodward had been obliged to return East only two presbyters were present and eight laymen, representing about twenty communicants. The bishop gave his first address stating briefly what he had al-

ready done, but dealing chiefly with plans for the future. Before leaving Philadelphia, Bishop Scott had received from the Bishop White Library Association a grant of sixty volumes, also, from Saint Andrew's Church, eighty dollars for the purchase of books, which formed the nucleus of the diocesan library.

The convocation of 1855 met in Trinity Church, Portland, which had been consecrated the preceding September. At this time the bishop was able to report the completion and consecration of Saint John's, Milwaukie, and the gift of a bell; also the consecration of Saint Paul's, Salem. The entire cost of the three was \$6,500, met in part by gifts of friends in the East amounting to nearly \$2,500.

During the first year Bishop Scott began the visitation of his vast "diocese", and confirmed sixteen persons, only eight of whom were in Oregon; he also admitted one person as candidate for deacon's orders. In 1856 the bishop secured land near Oswego, eight miles from Portland, for a diocesan school. Mr. Bernard Cornelius, an alumnus of Trinity College, Dublin, was the first teacher, and the school numbered seventeen boarders and a few day pupils. In 1858 a complete printing press with fixtures was received from the Sunday-schools of Massachusetts, and called the "Griswold Press", in honor of Bishop Griswold, of that diocese.

In 1861 Bishop Scott opened in his own home at Milwaukie a "Family Boarding School for Girls"—Spencer Hall—which numbered two teachers and sixteen pupils, and the second year three teachers and thirty pupils. Thus with two schools, and the press (which was afterwards sold) and the beginning of a library, the foundations of institutional work in Oregon were laid. The bishop gave thirteen years of hard and faithful work in building up the Kingdom in this immense wild field, where, notwithstanding the

scarcity of men and means, and the great odds against him, he was eminently successful.

On account of Mrs. Scott's health, the bishop left for the East on the first of June, little thinking that his own end was so near. He died in New York on the fourteenth of July and was buried in Trinity Cemetery. At a special meeting of the clergy and laity, held at Trinity Church, Portland, on the 17th of August, a committee was appointed to draw up resolutions, from which we quote the following:

"His administration as a bishop was ever kindly and parental, and in all things he strove to be an example of that meekness and humility which should characterize the Disciple of the Lord Jesus Christ."

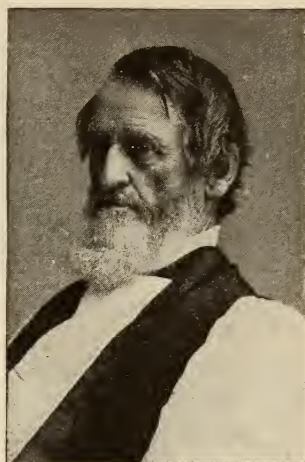
At the time of Bishop Scott's death there were six presbyters and one deacon in Oregon; nine churches—two of which were in Portland—and about two hundred communicants.

III. Bishop Morris, the Builder

For nearly two years the scattered flock in this vast territory was without a chief shepherd.

The General Convention of 1868—the Rev. B. H. Paddock of Detroit having declined a previous election—chose the Rev. Benjamin Wistar Morris, Rector of Saint Luke's, Germantown, Pennsylvania. He was consecrated December 3, 1868, at Saint Luke's, and arrived in Portland June 2, 1869.

Bishop Morris at once began a thorough visitation of this immense field. Early in his episcopate several new works were begun. Saint Helen's Hall was founded in 1869, and two years later Spencer Hall was united with it. The Bishop Scott Grammar and Divinity School was founded in 1870, and a year later the property of Trinity School, Oswego, was transferred to it. In 1878, Mr. J. W. Hill, a graduate of Yale, became head



BISHOP MORRIS

master and continued with the School for twenty-three years. Saint Paul's School for girls, at Walla Walla, Washington, was begun in 1871 by the Rev. L. W. Wells, afterwards the first bishop of Spokane. This school soon became a flourishing institution. The Good Samaritan Hospital was opened in 1875. An orphanage was maintained with it for several years. A night-school and Sunday-school for the Chinese was continued with gratifying results for several years. The Episcopal fund was begun in 1871 by an offering at Salem of forty-five dollars, which was set aside for that purpose. In 1879, the last year of the united jurisdiction of Oregon and Washington, the statistics showed a total of thirty-three parishes and missions, served by twenty-one presbyters and one deacon; communicants nearly nine hundred; and a total of offerings \$20,329, marking a gratifying increase during the first ten years of the bishop's work.

With 1880 began a new stage of the work; the jurisdiction of Oregon coincided with the limits of the state, which had an area of 96,000 square miles and a population of 175,000. There were fifteen clergymen, besides

How Our Church Came to Our Country



THE BISHOP SCOTT SCHOOL, YAMHILL

the bishop, twenty-three churches, two boarding schools with sixteen teachers and over two hundred pupils, a hospital and an orphanage. Of this reduced field the bishop wrote: "The territory left is not so very small either—being larger than the great states of New York and Pennsylvania combined, or Indiana and Illinois side by side. So that with its slow staging in dead-axe and buckboard wagons, its forest and mountain trails by horse and mule, the days and weeks of the year are too few to enable one to reach all the parts and portions; and we have to confess that many of the scattered sheep of our own fold are unknown and unshepherded, with no man to care for their souls."

At this time the whole state was districted—two counties in each—and a clergyman assigned to each district whose duty, as far as possible, was to learn the name of every baptized member of the Church not enrolled in some parish register, which, with other particulars, were to be entered in a diocesan register, kept by the bishop so that he might know the condition of his scattered household.

The slow but gradual extension of railroads through the state constantly widened the field. But for many years the coast towns were accessible only by steam or sailing vessels, and Eastern Oregon, especially the northeast portion, had to be visited by means of stage or private conveyance. The first church in northeastern Oregon to be

organized was Saint Peter's, La Grande, in 1873, at which time various services were held in neighboring places, and shortly after the Rev. R. D. Nevius resigned the rectorship of Trinity Church, Portland, to give himself to the work of a pioneer missionary in this distant part of Oregon. He was the first Church clergyman to reside beyond the mountains in what is now the district of Eastern Oregon. For forty years he worked here, opening new fields wherever the opportunity presented itself. Six of the first eleven churches in this district were built by him.

In 1884 Ascension School was opened at Cove, on the Samuel G. French foundation. The first year there were four teachers and forty-nine pupils. A library of over 1,000 volumes and a liberal supply of dormitory furniture were provided by friends in the East, and so the educational work of the Church was begun under favorable circumstances in that part of the state which afterwards became the missionary jurisdiction of Eastern Oregon.

During the year following May, 1888, the Church in Oregon raised "within its own limits" over \$13,000 for the Episcopal Fund, thus entitling it to a share in the "Harold Brown" bequest to the General Board of Missions to aid missionary jurisdictions in becoming fully organized dioceses. Having thus over \$45,000 for the purpose, the diocese of Oregon was organized in September, 1889, and Bishop Morris, twenty years after entering on this work, was elected its first diocesan.

The record of the next sixteen years must necessarily be brief, but it is one of steady growth in every direction. In 1891 the semi-centennial of the Church in Oregon was observed in the several parishes and missions and offerings made for the beginning of a Semi-Centennial Fund for the support of diocesan missions. In 1903

How Our Church Came to Our Country

Saint Helen's Hall was placed under the care of the Sisterhood of Saint John the Baptist, who still continue to administer its affairs.

In his annual address for 1905 Bishop Morris refers to his state of health which made it necessary to ask for a coadjutor, who was accordingly elected. The election, however, was not ratified and before another election was held Bishop Morris entered into rest eternal on the eve of Palm Sunday, 1906, at the age of eighty-six. From day to day, from year to year, throughout his long episcopate he strove to do his duty as it came to him. He sowed, watered or planted as occasion served, seeking only to be found faithful, knowing that in due season he would reap if he fainted not. The man, above all others, to whom credit must be given for the establishment of hospital, schools, acquiring property, wise administration and the laying of strong foundations, is Bishop Morris.

IV. The Later Days

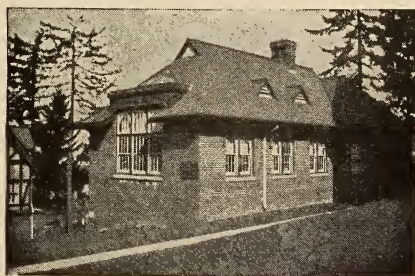
The Rev. Charles Scadding was elected the third bishop of Oregon by the diocesan convention, June, 1906, and was consecrated in Emmanuel Church, La Grange, Illinois. He arrived in Oregon on the twelfth of October. By action of the General Convention of 1907 Eastern Oregon became a missionary district and the Rev. Robert L. Paddock of Holy Apostles Church, New York City, was elected its first bishop. Bishop Paddock has since carried on an intensive work which has been followed with a great deal of interest.

The diocese of Oregon was limited to that part of the state lying between the summit of the Cascade range and the Pacific Ocean, measuring nearly three hundred miles from north to south and one hundred and twenty miles in width, with an area of about



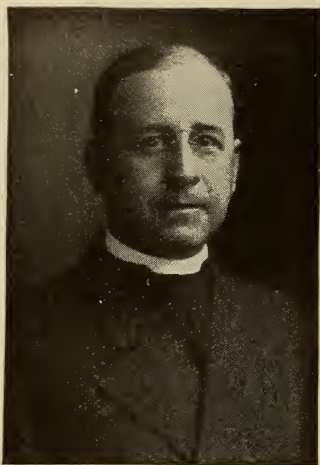
SAINT HELEN'S HALL, PORTLAND

36,000 square miles (nearly the same as that of the state of Indiana). At this time there were about forty parishes and missions, 3,000 communicants and twenty clergy, and a total offering for all purposes of over \$45,000. The pressing problem before Bishop Scadding was to open the "silent churches". His policy was to make the diocesan institutions efficient and so far as possible self-supporting; to unify the parishes and missions by impressing the fact that the diocese is a "family" and not a mere collection of isolated congregations; that the bishop is the father to counsel and inspire, the Board of Church Extension the cabinet, the archdeacon and the deans of convocations the "big brothers" to aid the local vicars, and the diocesan paper the medium of communication. The family fund, "the war chest of the diocese", was the treasury of the Board of Missions, from which uniform salaries were paid the vicars, who were placed in the



PERCIVAL LIBRARY, PORTLAND

How Our Church Came to Our Country



BISHOP SUMNER

larger towns, where the Church already held property, with the oversight of work in the smaller places.

Early in his episcopate the new "Bishopcroft" was erected in Portland

and the cornerstone of the Percival Memorial Library was laid. In May, 1914, Bishop Scadding took a severe cold, which clung to him during the next convention of his diocese, and from which he never recovered. He fell asleep on the morning of May 27, the anniversary of the death of the Venerable Bede. The last words of that saint to his pupils sum up the exhortation and prayers of Oregon's third bishop for his diocese: "Have peace and divine charity ever amongst you; and when you are called upon to deliberate on your condition, see that you be unanimous in council. Let concord be mutual between you and other servants of Christ."

On September 16, 1914, the Very Rev. Walter Taylor Sumner, dean of the Cathedral of Saints Peter and Paul in Chicago, was elected bishop and consecrated there on January 6, 1915, the present bishop of Oregon.

CLASS WORK ON "HOW OUR CHURCH CAME TO THE OREGON COUNTRY"

PREPARATION FOR THE LESSON

ALL public libraries contain books on the Oregon country, such as the story of the Lewis and Clark expedition and the life of Marcus Whitman. Also see Chapter VI of "The Conquest of the Continent", Burleson.

THE FIRST FIVE MINUTES

Ask the class if they know who took the first wagon across the Rocky Mountains. Tell them the story of Marcus Whitman, how in response to the pathetic appeal of the Nez Percé Indians to their "Great Father" in Washington, D. C., he led a little band across the continent and established mission work at Walla Walla. Draw their attention to the natural resources of Oregon—not only in her great forests and mineral deposits, but in the way she helps to feed the nation. "Hood River apples", "Oregon prunes" and "Columbia River salmon" are to be found in every grocery store. Remind them that in Bryant's "Thanatopsis" the river which he calls the "Oregon" is now known as the Columbia.

TEACHING THE LESSON

I. The Coming of the Church.

1. Where were the first services of our Church held and by whom?
2. Name the first missionary to Oregon?
3. Which was the first parish organized?
4. Tell something about the "high cost of living" in Oregon.

II. Bishop Scott, the Pioneer.

1. Who was elected the first bishop of Oregon and Washington?
2. Tell about his first convocation.
3. How had the number grown before his death?
4. When did Bishop Scott die, and where is he buried?

III. Bishop Morris, the Builder.

1. What institutions did Bishop Morris found?
2. What division of the district was made in 1880?
3. How large was the district after it was divided?
4. When did Oregon become a diocese?

IV. The Later Days.

1. What bishop succeeded Bishop Morris?
2. When was Oregon again divided? How?
3. Who became bishop of Eastern Oregon?
4. Who is the present bishop of Oregon?

How Our Church Came to Our Country

XIX. HOW OUR CHURCH CAME TO VERMONT

By Kathleen Hore

SCIENTISTS who make a study of the influence of environment on men might well draw an argument from the early history of Vermont. From the old Green Mountain State have come forth many who have been foremost in the councils of Church and State, the sons of those first settlers who, as rugged and enduring as the everlasting hills among which they lived, stood four-square and unshaken for their right to their two most precious possessions—liberty and the religion of their forefathers. Their struggle for the latter, only, comes within the province of this article, and for lack of space many honored names have perforce been omitted.

I. Colonial Days

The story of the Church in Vermont begins with that Colonial governor immortalized by Longfellow, Wentworth of New Hampshire. Being a Churchman, he determined to endow the Church in his state, with its territorial appendage, Vermont, from the public lands. A half-section in each township was set apart and divided into four "rights": one for the Society for the Propagation of the Gospel, one for the first settled minister of the Gospel, one for a glebe for the use of the Church, and the fourth for a school, but says Caswall, "the people from whom the surveyors were taken being hostile, the sections were located in swamps, on mountain tops,

and in the bottoms of lakes, so that little else came of it but the ill-will of the Church." The S. P. G. accepted the donations made them and some of its missionaries made hurried trips into the "New Hampshire Grants" as they were called.

But the honor of planting the Church in Vermont, and of fostering it through many years, belongs to the laity. Early in the eighteenth century Captain Jehiel Hawley settled in Arlington, on the western slope of the Green Mountains, and built the first frame house there. In that house, which stood and was used as a rectory until 1845, Captain Hawley assembled the people of the surrounding country, Sunday after Sunday, for public worship, reading the services of the Church of England and sermons to them. This, so far as is known, was the first service of the Church in Vermont. Captain Hawley labored with so much zeal that at the outbreak of the Revolutionary War almost the whole township consisted of Episcopalians. When the first missionary of the S. P. G., the Reverend Samuel Andrews, journeyed on horseback from Connecticut as far north as Arlington in 1767, he baptized twenty-nine children in five different towns. As in 1760 there were probably not over three hundred white people in Vermont, the proportion of Church to State seems a large one.

Captain Hawley's energy and far-reaching influence are seen by the fact that in 1772 a meeting was called at

How Our Church Came to Our Country

his house to organize a parish in Bethel—a town seventy miles distant as the crow flies, and across the mountains. Dudley Chase, the father of a future chief justice and a bishop, was one of the founders of this parish, for which Jehiel Hawley and his son Andrew acted as lay-readers. In 1784 an assessment of two shillings in the pound was levied for the building of a church at Bethel.

In Manchester the settlers organized themselves into a congregation as early as 1766, with A. M. Prindle as lay reader; in Wells services were begun by David Lewis when he was almost the only Churchman in the township; in Springfield in 1773 "Several families of the Establishment met and read prayers". In all more than a score of parishes were established.

Valuable as the work of these laymen was, the Church naturally suffered for need of those who could administer her sacraments. Among the immigrants from Connecticut at the beginning of the Revolution were two brothers, Thomas and Bethuel Chittenden, both men of sterling character and natural ability. Thomas afterwards became the first governor of the state. Bethuel, who was ten years the younger, settled in Tinmouth, Rockland County, where, for lack of a clergyman, he read the Church's prayers and sermons to his neighbors. When he was forty-nine, at considerable pecuniary sacrifice, he applied for ordination. Bishop Seabury admitted him to the diaconate in the old church of Saint John in Stamford, in 1787. Seven years later he was advanced to the priesthood and spent the rest of his life on his farm at Shelburne when he was not pursuing the work of an itinerant evangelist. For thirty-four years, as layman, deacon and priest, he travelled up and down the state, on both sides of the mountains, ministering wherever there were Church people to be reached. He died suddenly in 1809.

II. A Diocese Without a Bishop

The work of the first Churchmen in Vermont was difficult. They were few in number and widely separated by almost impassable roads. In an old letter we read of a young lawyer of Boston who tried to take his bride and some household goods to Burlington, Vermont, where he intended to settle. In summer the roads were impossible for anything but horseback travel, so they had to wait for the sleighing season. But just as they were ready to start a thaw came on and the young man had to go alone. Next winter he returned, but the same experience was repeated, and it was not until the second year that the little family—now three in number—was packed into a sleigh and made the long journey in safety.

Six years after the close of the Revolutionary War there were but two clergymen in Vermont. But the undaunted laymen again came to the rescue. On a September morning in 1790 eighteen of them met with the two clergymen at the home of Nathan Canfield in Arlington to consider the propriety of forming themselves into a convention of the Church in Vermont. They decided to do so, and after a service in the church, at which the Reverend Daniel Barber read prayers and the Reverend James Nichols preached a sermon, they adjourned to the house of "Squire" Luther Stone for a business session. The founder of the church in Arlington, Jehiel Hawley, was not present, as "he was called away by an almost martyr's death (in persecution as a Royalist) before his eyes could behold the sight. Doubtless he soon knew it all, if not by other means, at least by information thro' others, also called from hence to the society in Abraham's bosom."

No special business is recorded as being done at this convention, but at that held four years later in the same place, the Reverend Dr. Edward Bass

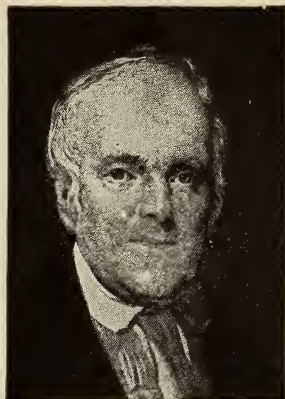
How Our Church Came to Our Country

of Newburyport, Massachusetts, was elected as bishop of the diocese. Vermont, however, was not destined to secure a bishop so easily. Dr. Bass accepted the election conditionally, but before matters could be settled he became the first Bishop of Massachusetts. A futile attempt was made to have Dr. Samuel Peters, a refugee loyalist, consecrated for Vermont alone, and so for the time being ended Vermont's attempt to secure a bishop.

Vermont continued to hold conventions, and it is from the accounts that have been preserved of these that we get some touches of personal history which link up the gatherings of these little bands of devoted men with the history of the Church at large. In the meeting of 1796 at Arlington, the one delegate from the eastern side of the great wall which runs down the middle of the state was a young schoolmaster from Bethel, who came seeking approval as a candidate for Holy Orders. The approval was given, and Philander Chase started on his life's "adventure for God". Beginning in the little schoolhouse at Bethel, his work found its culmination in Kenyon College at Gambier, Ohio, which is his monument.

In spite of the lack of Episcopal care, the Church in Vermont continued to grow. Christ Church in Fairfax was founded by two members of the parish of Saint James in Arlington, who journeyed through the woods with ox teams and as soon as they had built their log cabins began to have services whenever they could secure a clergyman. In the same way two laymen from Connecticut, Hubbard Barlow and Andrew Bradley, began services in Fairfield. They persevered for many years before a clergyman visited them. In all some score or more of parishes were originated and maintained by laymen.

At the close of this period nearly all the early settlers had passed away. With the increase of population a new



BISHOP GRISWOLD

set of laymen appeared at conventions. The day was soon to come when Vermont would have a bishop to shepherd her scattered sheep. Before we leave this phase of her history, it is fitting that we pause to pay tribute to that valiant band, the laymen of the early days of the Church in Vermont—"those excellent and steadfast men, who, shoulder to shoulder, by the help of God, kept alive the cause of the Church when it seemed to be hopeless, from becoming utterly extinct, thus preserving it to better times."

III. Two Great Bishops

In 1809 the dioceses of Massachusetts, Rhode Island, New Hampshire and Vermont, joined themselves together for the purpose of securing Episcopal oversight without undue cost to any one of them, and elected Alexander Veits Griswold as the bishop of that complex organization, "The Eastern Diocese". Except for sharing in the same bishop, each diocese was to retain its independence. Bishop Griswold accepted the election and proceeded to New York, where he and Bishop Hobart were to be consecrated at the same time.

At the very outset of his episcopal career an obstacle appeared which, absurd as it appears now—and doubly

How Our Church Came to Our Country



VERMONT EPISCOPAL INSTITUTE

so in connection with a man of such simplicity of heart and mind as Bishop Griswold—threatened to again defer the long-hoped-for episcopate in Vermont. All things were ready for the consecration when the venerable Bishop Provoost—who had been carried into Old Trinity in a chair to take part in the ceremony—was aghast to find that one of his co-consecrators had no wig on! He himself had always worn a wig; he had never known a bishop who did *not* wear a wig; he even doubted the legality of consecration by a wig-less bishop! A council was held in the vestry room and for a time, so insistent was Bishop Provoost, it seemed as if the new bishops would have to cross the seas for consecration as their predecessors had done. The difficulty was happily overcome, however, by a noted lawyer present who remembered that he had seen in Lambeth Palace a picture of the great Archbishop Tenison “in his own hair”. Bishop Provoost consented to admit this precedent and Vermont at last had a bishop, even if she had to share him with three other dioceses!

The task which confronted Bishop Griswold in Vermont was enough to employ the whole energies of a man, whereas only one-fourth of his time and strength could be given to it. He was only able to make a visitation once

in two years. The conditions he found were difficult in the extreme: the country was at war; the glebes granted by Governor Wentworth had been seized by the state; there was only one clergyman in the diocese. Fortunately his one clergyman was a tower of strength. The Reverend Abraham Bronson, who had begun his work in 1803, divided his time between Arlington and Manchester, while half a dozen other parishes looked to him for occasional ministrations. His labors for thirty-one years were many and diversified. “Compelled for support to cultivate the glebes; visiting the sick with great frequency; burying the dead over a wide region; calling upon his people in season and out of season; looking up the scattered sheep and aiding in the formation of new parishes”—it is no wonder that he was affectionately known as “Father Bronson”.

Under the reviving influence of a bishop the Church in Vermont began slowly to grow. In 1818 the parishes in Arlington and Manchester had doubled their communicants. On a visitation to Sheldon forty-nine were confirmed, and new parishes began to spring up. In Bishop Griswold's journal is a delightful account of his visitation in 1821 to Berkshire, in the extreme northern part of the state:

The school-house not being sufficient to contain the congregation expected, preparations were made in a beautiful grove of young maples, on a fine rising ground, and the lumber, collected near the spot for building a new church, furnished abundant materials for the stage and seats. Thus was its use anticipated, and an altar reared, we may almost say, with un-hewn stone. These materials now preparing to be fitly joined together in a regular temple, to be dedicated to God, suggest the thought that they who sit upon them are, we may hope, materials in preparation,—even “lively stones”—to be hereafter united in a temple infinitely more glorious,—“a building not made with hands, eternal in the heavens.” Many circum-

How Our Church Came to Our Country

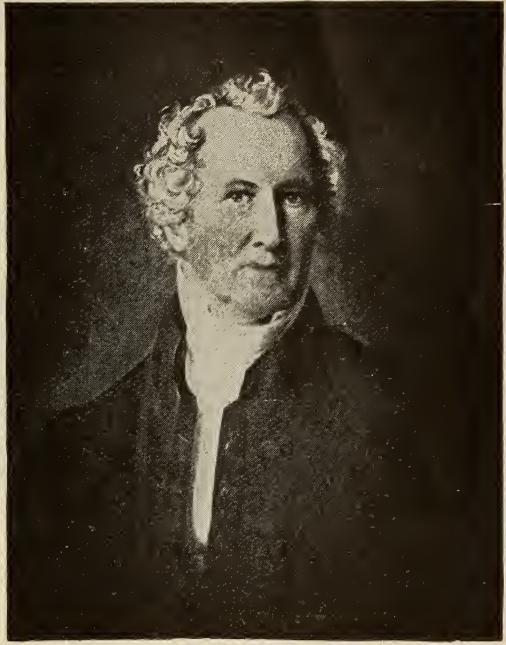
stances conspired to heighten the interest of the scenery and the occasion. At a small distance in front, without the grove, which was semi-circular, was the intended site of the new church. Below, at the foot of a gentle descent, the road leads along the grove, and beyond it, for a long distance on either hand, the river Missisque is seen winding its beautiful course through an extended vale. And still beyond are rising forests, fields, and hills swelling into various shapes and sizes; while mountains, rearing their unequal and lofty summits, terminate the view.

In the roll of the convention for 1819 appears a new name, the Reverend Joel Clap, whose "long-continued endurance of toilsome missionary work and his cheerfulness through it all" endeared his memory to his people. A man who was cheerful for forty years of "toilsome missionary work" deserves to be kept in loving remembrance beyond the bounds of a single diocese.

To the parish at Middlebury belongs the honor of furnishing the first missionaries sent out to foreign lands by the newly-formed Domestic and Foreign Missionary Society. In 1821 the Reverend J. H. Hill and his wife, Mr. and Mrs. John J. Robertson and Solomon Bingham, printer, sailed for Greece, where a school for girls was opened in Athens which is still in existence. The first missionary to offer for Africa, the Reverend Joseph Raphael Andrews, also went from this parish.

In 1823 the long and expensive litigation to recover the glebe lands was ended in favor of the Church, and today the diocese receives an annual income of about \$3,000 from this source.

In 1831 Vermont severed her connection with the Eastern Diocese. To Bishop Griswold's wise and self-denying labors she owed much and he was held in universal love and veneration.



BISHOP HOPKINS

Under his care the diocese had grown so that the necessity for co-operation had passed, and the convention of 1832 proceeded to elect a bishop for Vermont alone.

The new bishop proved to be a man of great force of character who has left an indelible mark on his century. Born in Ireland in 1792, John Henry Hopkins was brought to this country in childhood. He was educated for a lawyer and practiced for some years before he studied for Holy Orders. He had been assistant minister of Trinity Church, Boston, for a short time when he was called to be bishop of Vermont. His energy and resourcefulness are shown by the fact that within three weeks after his consecration he had visited his new field, bought a house, returned to Boston and removed his family of fifteen persons to Burlington! Within six months he had visited all the parishes in his diocese, consecrated three new churches, confirmed two hundred and



A VALLEY IN THE GREEN MOUNTAINS

ten persons, and enlarged his own house so that it might include a seminary for boys on one side and one for theological students on the other. Within five years he had six candidates for the ministry under instruction and was preparing with his own means a building to accommodate fifteen more. In another year he had built a gymnasium sufficient for seventy boys, making a complete educational establishment. Finding himself unable to equip it and pay the salaries of professors unaided, he asked the diocese to take it over, but it was a time of financial stringency and it was afraid to assume the responsibility. The bishop's fortune was wrecked and he had to give up his project and his home. Through the kindness of friends some forest property near Burlington was leased to the bishop's eldest son for ten years, with permission to build a house out of the wood upon it. By the unremitting labor of the bishop and his family the wilderness was changed to a valuable farm, with homestead, and the bishop renewed his project for a theological seminary, taking into his

family a few students for whose tuition he made no charge. In 1860 he was enabled to report the completion of the Vermont Episcopal Institute, the unincumbered property of the diocese, with academical and theological departments and a beautiful chapel.

This second attempt to equip the diocese with a boarding-school for boys met with signal success. The Reverend Theodore Austin Hopkins, M.A., fourth son of the bishop, became the first principal of this Church Military Academy in 1860. Under his able leadership, assisted by the co-operation of his brilliant wife, Alice, about one thousand boys, from almost every state in the Union, received a thorough education in a Churchly atmosphere amid romantically beautiful surroundings, during the next twenty years, there being sometimes over sixty enrolled at one time.

Under the undivided care or such an energetic bishop the number of parishes increased, although Puritan prejudice against episcopal ceremonies still lingered. At Enosburgh the Church people had formed an associa-

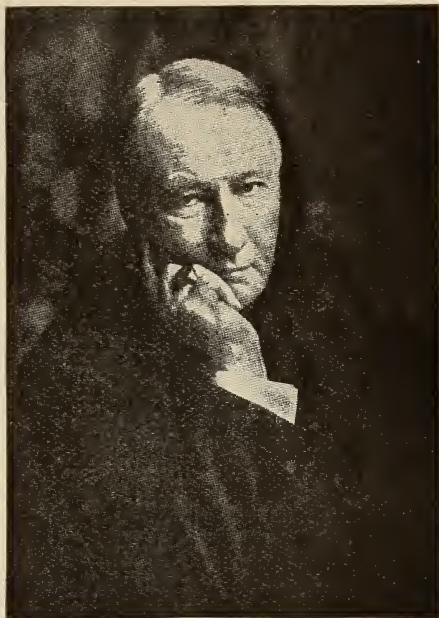
tion "to worship according to the constitutions and canons of the P. E. Church". As they had no house of worship the Congregationalists tendered theirs, which was gratefully made use of until the visit of the bishop in 1835 when the permission was withdrawn on the ground that the Congregationalists "could not allow the Popish rite of confirmation in their house of worship".

Bishop Hopkins was a man whose influence was felt far beyond the bounds of his own diocese. It is not generally known that with him originated the idea of the first Pan-Anglican Conference, in a letter to the Archbishop of Canterbury in 1851. The year before his death he attended this conference at Lambeth as Presiding Bishop of the Church in America. His book on "The Law of Ritual", written at the time when the Church was rent with strife on the burning question of the legality of ceremonial worship, ran through three editions in three months.

It was to be expected that a man of such strong convictions and warmth of temperament should meet with some friction in a diocese which had for so long been accustomed to the mild and simple life of the bishop who had guided them through the "day of small things". But the diocese was quick to recognize the real greatness of their bishop. A learned theologian, an acute lawyer, and an eloquent preacher, he was at the same time a sincerely devout man who used all his powers to the glory of Christ and His Church. When in the first days of 1868, after a short but painful illness—which he bore without a murmur—he "fell on sleep", the diocese mourned a Father in God and the Church at large one of her great leaders.

IV. The Last Half Century

At the convention following the death of Bishop Hopkins the Reverend William Henry Augustus Bissell, D.D.,



BISHOP HALL

a native of the state and educated in her university, was chosen as the third bishop of Vermont. During his episcopate many churches were built and Bishop Hopkins Hall, a school for girls, was founded to perpetuate the memory of the late bishop. The most striking feature of Bishop Bissell's episcopate was the increase in missionary zeal. The parish at Middlebury, which gave our first foreign missionaries, sent also the first missionary to Alaska, the Rev. John W. Chapman, D.D., who—though he would be the first to disclaim it—is one of the notable figures in the missionary history of our Church. For thirty years he has maintained his lonely post at Anvik, some of the time single-handed. The story is told that in the early days of the mission the Board of Missions sent him a saw-mill that he might teach the natives to build houses instead of the miserable underground huts in which he had found them. A

How Our Church Came to Our Country

traveler down the Yukon, seeing it on the deck of the steamboat, asked, "What are they going to do with that? Have they any mechanics down there?" "I guess not," was the reply, "but you see the missionary is a Vermont boy!"

In 1893 Bishop Bissell, whose health had been failing for some time, died, and in the following year the present diocesan, the Right Reverend Arthur Crawshaw Alliston Hall, D.D., LL.D., was consecrated. In 1913 he asked for a coadjutor and the Reverend William F. Weeks, D.D., was chosen to that office, but he only lived for a

year and a half after his consecration and was succeeded by the present coadjutor, the Right Reverend George Yemens Bliss, D.D.

The problems which confront the Church in Vermont today are the rush of the young people to large cities out of the state and the influx of French Canadians and others. Times of readjustment are always difficult, but the loyal sons of the Church know that now, no less than in the past, they "have Christ's own promise, and that cannot fail!" In that belief they go forward with confident hearts.

CLASS WORK ON "HOW OUR CHURCH CAME TO VERMONT"

PREPARATION FOR THE LESSON

THOSE who have access to well-equipped libraries will find a mine of information in "The Documentary History of the Church in Vermont" and "The Journal of the Centennial of the Church in Vermont". Perry's and McConnell's histories of the Church will also be useful.

THE FIRST FIVE MINUTES

Ask how many of your class have read Longfellow's poem, "Lady Wentworth", in the "Tales of a Wayside Inn". Quote the description of the governor and his chaplain to them. Of course they will all know stories of the "Green Mountain Boys", of Ethan Allen and Molly Stark. Show them that the same spirit animated the men of Vermont in their struggle for liberty and in their efforts to plant the Church.

TEACHING THE LESSON

I. Colonial Days.

1. How did Governor Wentworth help the Church in Vermont?
2. What layman held the first services, and where?
3. What missionary of the S. P. G. visited Vermont in 1767?
4. Tell something of the life of the Reverend Bethuel Chittenden.

II. A Diocese Without a Bishop.

1. What sort of roads did they have in the early days of Vermont, and how did they affect the Church?
2. When and where was the first convention held?
3. Why was Vermont so long without a bishop?
4. What band of men kept the Church alive until one was found?

III. Two Great Bishops.

1. What was the "Eastern Diocese" and who was its bishop?
2. What amusing incident threatened to defer his consecration?
3. When did Vermont cease to belong to the "Eastern Diocese" and elect a bishop of her own?
4. Tell something about Bishop Hopkins.

IV. The Last Half Century.

1. Who was the third bishop of Vermont?
2. How is Middlebury noted among Vermont parishes?
3. What can you tell about the first missionary to Alaska?
4. Who is the present bishop of Vermont, and who is bishop-coadjutor?

How Our Church Came to Our Country

XX. HOW OUR CHURCH CAME TO DAKOTA

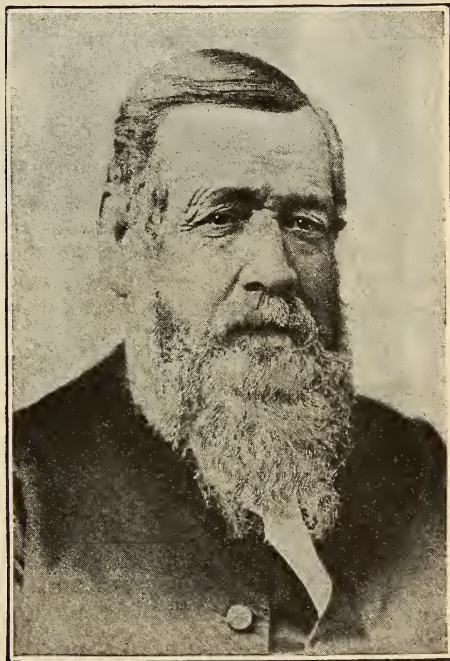
By Bishop Burleson

I. The Early Days

DAKOTA is a vast stretch of country, mostly plains, lying between the Mississippi valley and the foothills of the Rocky Mountains. It is higher and somewhat more rolling than the states which border immediately upon the Mississippi. On its western border it breaks into the *Paha Sapa*, or Black Hills, which though called "hills" are higher than the Alleghanies. The general character of the country is that of a high plateau and is traversed, chiefly from north to south, by the muddy waters of the Missouri river.

There was not much to attract early settlement to Dakota. The lands were unprotected and were chiefly the range of the buffalo and antelope. It was the hunting ground of the Indian tribes who lived to the east and west of it.

Not until 1859 did more than a few casual trappers and hunters come to Dakota, and with the first comers there arrived the Reverend Melancthon Hoyt, our first clergyman and the first minister of any name to serve in Dakota territory. He was at that time stationed at Sioux City, Iowa; but like the stalwart Philander Chase, of whom his life constantly reminds us, he was a born pioneer. A native of Norwalk, Connecticut, and a graduate of Yale college, he was no sooner ordained to the ministry than he offered himself to the Domestic and Foreign Missionary Society, who sent him out to Indiana, where he arrived six months in advance of Bishop Kemper, and did work at Indianapolis and



THE REVEREND MELANCTHON HOYT

Crawfordsville. After a few years there he pushed on to Michigan and then into Wisconsin, where he planted many churches. From Wisconsin he passed to Sioux City, Iowa, and from there to Yankton, South Dakota, establishing missions at Elk Point and Vermillion. After others had come to assist in the work he pushed on to develop new territory at Swan Lake, Hurley and Watertown. In his later years he was rector at Huron and finally closed his work at Scotland. He had been in orders for over fifty-three

How Our Church Came to Our Country

years and for more than fifty-two had been a pioneer missionary in Indiana, Michigan, Wisconsin, Iowa and Dakota. Years before the railroads came he traveled to and fro over the plains in his buggy, preaching the Gospel and planting missions. When he reached the age of seventy-six, having become infirm, he attempted to retire, but found it impossible to remain idle. He then wrote to Bishop Hare, "Give me work. I am dying of idleness. Let me have a trial. If I don't succeed I will come back to my prison." It was then that he was given work at Scotland, with the result that his spirits revived, and with them his bodily strength and his mental vigor. He practically completed the church at Scotland before his death, that being the eighteenth church building he had erected. During his years of service he established over fifty parishes and missions.

Along with the names of Bishop Kemper and Dr. Breck there is recorded and remembered in the Northwest the name of Melancthon Hoyt, the sturdy pioneer and man of God.

II. The Dakota People

As we said in the previous section, Dakota was not the original home of the Indian peoples. They dwelt in a more attractive country to the east and west of it. Some traveling bands there were, but the first large groups to reach Dakota for the purposes of settlement were driven out from Minnesota after what was called "the Sioux massacre" which, those who know history better, prefer to call "the Sioux uprising". It was a massacre, no doubt, in a certain sense, but as the result of criminal aggression and callous indifference on the part of the white men, both private and official. Treaties had been broken, the Indians had been plundered and were practically starving, while rations to which they had every right and title were withheld before their faces.



CHRIST CHURCH, YANKTON

Rarely has there been a more flagrant case of injustice and ill-treatment. The result was that the more turbulent broke forth, and ravage and murder resulted among the white settlers in the valley of the Minnesota River. With this crisis came the supreme test of our Christian Indians. Bishop Whipple declared that not one of them proved treacherous; that no white blood stained the hands of one of those confirmed, and that as a matter of fact hundreds of the white people owed their lives to the timely warning and often the personal kindness and protection of Christian men among the Dakotas.

The pity was that, though some of the guilty were punished, the hardest penalty fell upon the innocent. All too gladly the whites seized the opportunity to drive them out of their ancient heritage. Those who have been reading in these later days of the deportation of the Armenians by the Turks have not happened upon a new thing in history. Many of its horrors, without the actual murders, were enacted in the bitter winter when the Dakota people were sent out on the long trail to live or die in the plains of South Dakota. Among other things it was a veritable slaughter of the innocents; every child "from two years old and under" died as certainly as those who fell by the hand of Herod's soldiers.

Thus pitifully began the story of the Indian occupation of South Dakota. In their extremity the Church did not



SAINT MARY'S SCHOOL, ROSEBUD

abandon her children. Many among the Dakotas had already been baptized and confirmed, and their missionary, the Reverend S. D. Hinman, was with them in the stockade at Fort Snelling, from which some went out to suffer capital punishment and some to a more lingering death on the march. During the time of their confinement, a class was presented for confirmation. The first winter of the Dakotas was spent in about the center of the state on the Missouri River, on what is now known as the Crow Creek reservation. Later these Indians moved just over the line into Nebraska where their descendants live today. It was here that our mission among the Dakota Indians really began, and this reservation, known as the Santee, has always remained connected with the district of South Dakota.

It would be too long a story to tell how the other Indian bands were brought into the state. For many years it was a settled policy to concentrate within its boundaries the Dakota people—the largest and most impor-

tant nation beyond the Mississippi. They are gathered on nine reservations: the Santee, in Nebraska; the Crow Creek and Lower Brule, in the center of the state; the Yankton, Rosebud and Pine Ridge on the southern border; Cheyenne, Standing Rock and Sisseton in the north center and north-eastern corner of the state.

From Santee the Church soon crossed the river to the Yankton people, where the Rev. J. W. Cook spent many fruitful years. The Reverend Messrs. Cleveland, Burt, Walker and Swift carried it up the Missouri and planted it on the Lower Brule, Crow Creek and Cheyenne reservations. Later it went to the wilder tribes to the west, at Rosebud and Pine Ridge, under the leadership of the Reverend Messrs. Cleveland and Walker. While the work was growing in these centers, and because it grew and produced such changes in the people, the Indians of Standing Rock and Sisseton repeatedly sent deputations to convocation to plead that the Church would come to them also. At last, with the consent of the government and of the Congre-



A ranch in the "Bad Lands"



Harvest time—threshing



OVERFLOW FROM WOMAN'S AUXILIARY MEETING, INDIAN CONVOCAATION

gational Board (to which the Sisseton reservation had been assigned) the Reverend Edward Ashley took up residence there, and in 1895 Standing Rock also welcomed the mission and the building of Saint Elizabeth's School.

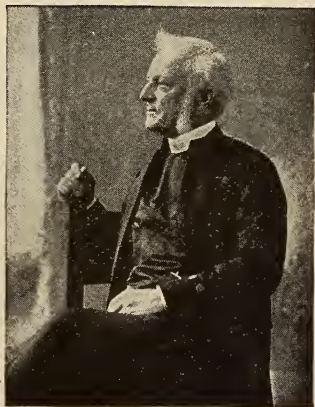
Thus it was that from reservation to reservation the light of the Gospel came, borne by faithful white pastors who raised up from among the people native helpers, and by and by native clergy, who were so great a factor in the conversion of their own people.

III. *Bishop Hare*

As early as 1868 the Church had realized its duty towards the outcast Indians; for, since the days of the Minnesota uprising, Bishop Whipple had pleaded in season and out of season for these red children who had been snatched from him. In the General Convention of 1865 some attempt was made to provide for their spiritual needs; but the Civil War had just closed, there were urgent matters of reconstruction on hand, and there was little time to spare for considering the case of the forgotten aborigines. In 1868, however, a missionary jurisdiction among the Indian tribes was constituted and placed under the charge

of Bishop Clarkson of Nebraska; which jurisdiction, in 1871 was given the name of *Niobrara*. But Bishop Clarkson could give but little attention to it and resigned the charge of it in 1872. The House of Bishops first elected Bishop Whipple; but he could not leave his work in Minnesota. It was then that they turned to the young secretary of the foreign committee of the Board of Missions, William Hobart Hare.

This action of the Church was significant. It was the first and only instance of a racial episcopate—the



BISHOP HARE

How Our Church Came to Our Country

consecration of a bishop for a race of people rather than for a particular place. The choice too was unusual, and very much regretted by the many friends of Bishop Hare. Possessed of scholarly tastes, a man of fineness and cultivation, he seemed particularly qualified to take high place in the centers of learning and education. One bishop, on leaving the place where the choice was made, is said to have exclaimed: "The Church is always making the mistake of setting her finest men to do her common work: she is continually using a razor to split kindling wood!"

Arrived at his new jurisdiction, Bishop Hare found an area of 80,000 square miles over which the separate bands of Indians were scattered, and in which there were altogether nine stations and two sub-stations. Traveling in frontier fashion, with ax and pail strapped to the side of his buckboard, pitching his tent at night on the lonely prairies, he went from tribe to tribe winning their confidence and their love, and leading them to his Master. Sitting on a roll of shawls by the side of his little tent, he wrote to some friends in the East: "There is not a human being, except our own little party, within forty miles. The sun has just gone down and twilight is fast creeping on. There is no sound except the howling of a pack of prairie wolves. It is time to think, and thinking, my thoughts turn to you, and it occurs to me that you will want to hear of the Indian schools which you are helping to support."

This last sentence gives a keynote of Bishop Hare's labors. He saw that the children must be taught, and through them their parents. The hope of the Indians lay in the right sort of an education. The buffalo were gone, the lands were going, nomadic life was no longer possible; they must learn to live under the white man's conditions and to meet him as an equal in understanding and education. The boarding

schools established by Bishop Hare, of which two have continued under his successors, grew out of a great need which they alone could meet.

The second principle upon which Bishop Hare did his work was that of raising up teachers from among the people themselves. He recognized the principle which prevails in foreign missions—that only by aid of its own people can a race be effectively evangelized. Therefore he chose men who, first as helpers, then as catechists, and after a time as deacons and priests, were the backbone of his work among the Indian tribes. Nowhere has the layman been used more effectively than among the Dakota Indians.

Bishop Hare realized that the Indian race must be trained to self-support and independence of action. Their position as wards under tutelage was disastrous to their moral fibre. He did much for the Indians; he gave them many gifts and supplied their crying needs; but he taught them to be self-respecting, independent and responsible; to give as they were able and to look forward to a still larger exercise of that which to the Indian is joy and not grief—the pleasure of bestowing.

In 1883 the territory was divided into North and South Dakota and each was constituted a missionary district. South Dakota included the Indian district of *Niobrara* with Bishop Hare in charge, while to North Dakota, Bishop Walker was elected and consecrated. From this time on the work among the white people of South Dakota increasingly demanded the time and care of the bishop. With the same wisdom that he had shown among the Indians, he planted the Church in this growing commonwealth, winning everywhere the affectionate regard of those who knew him. After thirty-seven years of service, by a most painful path of disease and suffering, Bishop Hare passed to his reward. His body rests in honor in the land to which he went as a stranger; but his work goes on,



CHRIST CHURCH SUNDAY-SCHOOL, LEAD, SOUTH DAKOTA

and will go on through years to come. What Bishop White is to Pennsylvania, and Bishop Seabury to Connecticut, that Bishop Hare is and will be to South Dakota. And in the Church at large the memory of him is as a box of ointment poured forth.

IV. The Later Years

With the death of Bishop Hare, October 23, 1909, a commanding figure of the Church was removed, and South Dakota lost its splendid leader of many years. Bishop Johnson had been chosen as Bishop Hare's assistant but did not have the right of succession. He was however elected by the Convention of 1910 as Bishop of South Dakota. A few months afterward he was elected coadjutor of Missouri, to assist the venerable Presiding Bishop and felt constrained to accept, so South Dakota was again left without a bishop. At a special meeting, the House of Bishops elected Bishop Rowe of Alaska who was at the time of his election traveling in his vast district. As soon as the information reached him he telegraphed his declination, feeling bound to remain in the work to which he had given such

heroic service. Once more South Dakota waited, and in the spring of 1912 the bishops again gathered, and this time elected the Reverend George Biller, Jr., who had been for four years dean of Calvary Cathedral, Sioux Falls, and had intimate association with and knowledge of the needs of South Dakota. Very hopefully and courageously did the new bishop enter upon his work. For eighteen months there had been no bishop in residence, and the mere visitation of the fields of South Dakota, with its 163 missions, was a tremendous task, especially when it is remembered that more than one hundred of these missions were on Indian reservations, remote from the railroads. Bishop Biller was indefatigable in his journeys both within and without the district. He would gladly have confined himself to his engrossing work; but the needs of South Dakota were great, the Indians appealing in their helplessness, and it was necessary to raise considerable sums of money to carry on the work. Therefore, in addition to the care of the district, it was necessary to make frequent trips to the East to secure support. All this bore heavily on a not-

How Our Church Came to Our Country

too-robust constitution, and after three years of work in which he had endeared himself to his people and had gained an honorable place in the esteem of the general Church, this brave young bishop fell at his post, stricken suddenly as he was visiting Saint Mary's School on the Rosebud Reserve. He died within an hour, October 22, 1915, leaving a stunned and bereaved diocese to mourn his loss. Thus for the third time within six years South Dakota had lost a leader.

For another year the district waited and prayed for a fit leader. It was not until the assembling of the General Convention at Saint Louis in October, 1916, that another election was possible. The choice fell upon the Reverend Hugh L. Burleson, D.D., editorial secretary of the Board of Missions, who accepted the election and was consecrated in the Cathedral of Saint John the Divine, New York City, December 14, 1916. Thus for the

second time the Church sent a secretary of the Board of Missions to South Dakota. Bishop Burleson entered into residence and began his work on January 12, 1917.

A glance at the old territory of Dakota, now divided into two states and two missionary districts, shows some striking things. Where Melancthon Hoyt set out upon his solitary missionary journeys, less than sixty years ago, there are now two bishops—Bishop Tyler in North Dakota and Bishop Burleson in South Dakota. There are also seventy-two clergy. Two hundred and fifteen parishes and missions, minister to over 10,000 communicants—more than half of whom are Indians, won to the Cross of Christ by the life and labors of Bishop Hare and his associates. It is expected that within a year there will be a third bishop in this region working as a missionary suffragan with Bishop Burleson in South Dakota.

CLASS WORK ON "HOW OUR CHURCH CAME TO DAKOTA"

PREPARATION OF THE LESSON

MUCH material for this lesson may be found; some in secular histories on Minnesota and Dakota; still more in the "Lights and Shadows of a Long Episcopate", by Bishop Whipple, and the "Life and Labors of Bishop Hare". See also chapter four of "The Conquest of the Continent", by Bishop Burleson. Some instructive articles may be found in the files of *The Spirit of Missions* for August, 1915, February and October, 1916.

THE FIRST FIVE MINUTES

Indians are always a splendid line of approach, especially with boys; and South Dakota has the largest and most successful Christian work among Indians which any Christian body has accomplished in this generation—and our Church has done it. Or ask if they know who was for many years the editor of *The Spirit of Missions* and the *Missionary Magazine*; and do they know that he has now gone to be the bishop of South Dakota.

TEACHING THE LESSON

I. The Early Days

1. Describe the country of the Dakotas.
2. Who was Melancthon Hoyt?
3. Tell some of the things he did.

II. The Dakota People

1. What sent most of the Dakota (or Sioux) Indians into Dakota?
2. Tell something of their sufferings.
3. What priest went with them and where did the work begin?
4. Show how it spread over the reservations.

III. Bishop Hare

1. What is a "racial episcopate"?
2. Describe the young bishop of *Niobrara*.
3. Tell how he went about his work.
4. What did he accomplish?

IV. The Later Years

1. Who succeeded Bishop Hare?
2. Tell about Bishop Biller.
3. Who are the present Dakota bishops?
4. What is the present condition of the Church in the Dakotas?

How Our Church Came to Our Country

XXI. HOW OUR CHURCH CAME TO LONG ISLAND

By the Reverend T. J. Lacey, Ph.D.

I. The Cradle of Long Island Churches

THE diocese of Long Island comprises the counties of Kings, Queens, Nassau and Suffolk in the state of New York. Embraced within this territory are several parishes whose history goes back to colonial days. The beginnings of the Church in Jamaica, Flushing, Elmhurst, Hempstead, Oyster Bay, Setauket and Huntington carry us into the eighteenth century. In 1664 Long Island passed from Dutch to English rule, but in the prosperous farming communities the language, customs and traditions of Holland remained firmly implanted.

The starting point of our study is the town of Jamaica. Its name, *Genego* or *Jameco*, bears reminiscence of the Rockaway Indians from whom the site was purchased in 1656. In the opening years of the eighteenth century some Churchmen resident there sought the help of the Society for the Propagation of the Gospel in establishing the services of the English Prayer Book in their community. We have already heard of this society in previous articles of this series. It was founded in 1700 by Dr. Bray for the purpose of missionary work in foreign parts. America was a foreign field and the Church in Long Island today is an effective witness to the value of foreign missions in general and the outcome of one foreign mission in particular. The S. P. G. made prompt response to this Macedonian call and the Reverend Patrick Gor-

don received an appointment as missionary to Jamaica. He sailed from England April 23, 1702, in the ship *Centurion*. The Reverend George Keith was a fellow passenger and the Reverend John Talbot was chaplain of the vessel. Both these names were destined to take first rank in the annals of the pioneer missionary work in America. With so much piety aboard the ship had a pleasant voyage. The cabin was like a college of theology and philosophy. They reached Boston in June after a five weeks' trip and Gordon proceeded at once to New York and thence to Jamaica. A serious epidemic was prevailing. Gordon contracted fever on the journey and died after a week's illness on reaching his new home. Services were supplied for short intervals by the Reverend John Bartow and the Reverend James Honeyman. The field however was by no means an easy one as the Church met active opposition from the Presbyterians.

In 1704 the Reverend William Urquhart was inducted into the rectorship. The possession of the Church property gave rise to bitter contention. This building was of stone erected in 1699 at the junction of the present Jamaica and Union Avenues. Dissenters and Churchmen alike laid claim to it. The chancel furnishings consisted of a Prayer Book and a cushion on the reading desk. The only heating was from portable stoves. There were twenty communicants out of a population of two thousand people. Mr. Urquhart's field embraced also Flushing and Newtown (Elm-

OLD SAINT JAMES', NEW-TOWN (ELMHURST)

Built in 1735. Some years ago a few changes were made but the original building is still used for the Sunday-school.



hurst), both of which were strongholds of the Quakers.

Mr. Urquhart died in 1709 and the Reverend Thomas Poyer was appointed to succeed him. He set sail from England, was shipwrecked off the Long Island coast but managed to reach his parish with his damaged household goods. His ministry covered a period of very troublous years. Prejudice against the Church of England ran so high that the dissenting farmers refused to sell him food, and at one time he feared that he might starve to death! Untiring in pastoral labors and great in personal sacrifices he struggled heroically with inadequate financial support and disloyal vestrymen. He died of smallpox in 1732 and was succeeded by the Reverend Thomas Colgan.

Meantime the long-standing controversy over the possession of the property had reached an acute stage and was settled by a legal decision adverse to the Church. Thereupon Churchmen proceeded to erect a house of worship of their own which was opened in 1734 and is described as one of the handsomest churches in North America. Mr. Colgan's rectorship registered steady development. Under his administration a building was erected in Newtown in 1735 which is standing today. In 1746 a church was built in Flushing. He died in 1755.

The next incumbent was one whose name links the history of Long Island with the larger movements of the American Church—the Reverend Samuel Seabury, afterward bishop of Connecticut, whose father was rector at Hempstead. Seabury came to Jamaica in 1757. In 1761 the parish applied for its charter, which was granted. Saint George's, Flushing, took similar action at the same time. Seabury found that Jamaica was difficult soil. Deism and infidelity were rampant. The sacraments of the Church were neglected and there was general remissness in attending divine service. He served faithfully for nine years. After he retired from the rectorship there was an interregnum for three years until the Reverend Joshua Bloomer took charge. In 1770 the church secured a glebe through the proceeds of a lottery! Lotteries were much in vogue and as far back as Rector Colgan's time a lottery was held for the purchase of a church bell, thirteen hundred tickets being sold at eight shillings apiece. Mr. Bloomer administered the parish with tact and wisdom in critical days. His death occurred in 1790.

The Reverend William Hammell was the first rector in American Orders. He found a weak, struggling, dispirited congregation of twenty-one communicants. There were twenty-seven communicants in Newtown and thirteen in Flushing. Failing sight and health led to his resignation after five years. This was a dark period in the life of our communion in this country, and the Church in Long Island reflected the vicissitudes common to the whole situation. Political reconstruction was the order of the day. Ecclesiastical interests occupied a secondary place in men's thought. Religious indifference was widespread. In addition to these factors there was a stubborn prejudice in the popular mind against everything "English". Church and state had been so closely

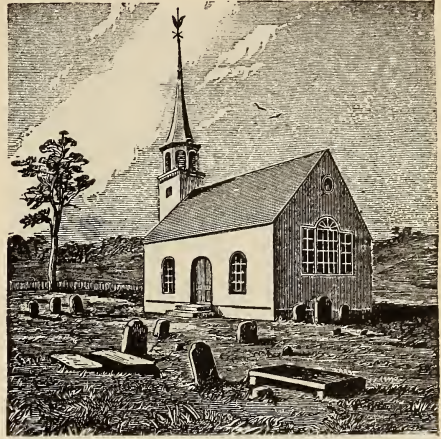
identified that our Church was regarded as alien—an exotic that would not bear transplanting and could not be adapted to the changed environment.

In 1795 Newtown became an independent parish. Jamaica and Flushing jointly called the Reverend Elijah D. Rattoone in 1797. At this time Trinity Corporation came to the aid of the struggling Long Island churches and bestowed generous financial grants—an action altogether creditable to the statesmanship of that body. In 1802 Mr. Rattoone accepted a call to Saint Paul's, Baltimore. The situation at Jamaica was discouraging for nearly a decade until the coming of the Reverend Gilbert Hunt Sayres whose ministry witnessed revival of interest and prosperity. In 1822 the old church gave place to a more commodious building.

In 1830 Mr. Sayres was succeeded by the Reverend William Lupton Johnson, the first graduate of the General Theological Seminary, whose memorable rectorship covered forty years. Thus the first parish founded by the Anglican Communion on Long Island entered on its second century of existence with good promise, which subsequent years have abundantly fulfilled. Grace Church is the cradle of the Church in Long Island. Soon after its organization the parishes at Newtown and Flushing came to birth. The three were independent congregations served by the same clergyman. Flushing in turn was mother of College Point, Whitestone, Bayside, Douglaston and Little Neck. Verily the vine out of Egypt had taken root and was filling the land.

II. Another Colonial Foundation

Having traced in outline the progress of the first missionary venture, we will glance at another Long Island parish—Saint George's, Hempstead—and again there is brought home to us our debt to the S. P. G.,

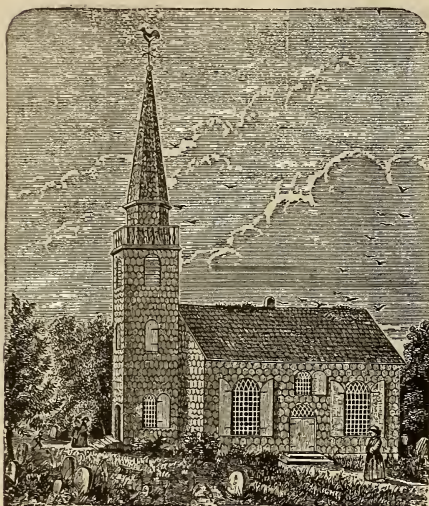


GRACE CHURCH, JAMAICA

"One of the handsomest churches in North America"

which early selected Hempstead as one of the missionary stations to be immediately occupied. As far back as 1695 William Vesey was lay-reader there. At a later date he became rector of Trinity Church, New York. Keith and Talbot included Hempstead in their missionary circuit. The community seemed to be well affected toward the church. In December, 1704, the Reverend John Thomas established permanent services. He had spent his diaconate in Christ Church, Philadelphia. He went to London for ordination to the priesthood and returned to his new charge where the people had the reputation of being better disposed to peace and civility than they were at Jamaica. The church building was the property of the town, not of the parish, and it was meagrely equipped. There was no Bible nor Prayer Book. The minister used his own small ones in conducting service. Mr. Thomas served the parish faithfully for twenty years. His successor was the Reverend Robert Jenney who reports large congregations in summer, especially in the afternoon, and also in winter when sleighing was good. The sleigh offered a convenient means of transit before the automobile was in vogue. We

How Our Church Came to Our Country



SAINT GEORGE'S, HEMPSTEAD, 1735

might note in passing that evening services were not customary before 1787 nor favorably regarded, and there was no provision for lighting the churches. The members lived for the most part at a distance from the church. A small congregation at Oyster Bay was included under Mr. Jenney's charge.

The parish at Hempstead received a charter in 1735, thus securing a corporate existence. This same year was marked by the opening of a new church building with suitable appointments which was dedicated on Saint George's day with imposing ceremony. Governor Crosby attended the dedication in great state accompanied by prominent officials and a military escort. After a ministry of seventeen years Mr. Jenney resigned to accept a call to Christ Church, Philadelphia.

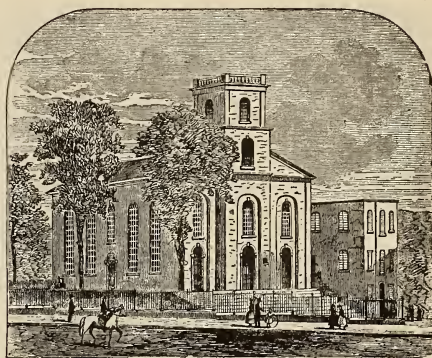
The Reverend Samuel Seabury of New London, Connecticut, succeeded Mr. Jenney. He was a man of great zeal, intelligent, kindly, strong and in vigorous health. Mounted on his horse, with saddle bags strapped to its side, he became a familiar figure in the country round about with his three-cornered

hat, small-clothes and top-boots. He carried the ministrations of the Church to all parts of Queens County east of Jamaica and to Huntington, where a considerable number of people conformed to the Church, built a place of worship and petitioned the S. P. G. that "Mr. Samuel Seabury, son of the worthy missionary at Hempstead, lately graduated from Yale, be appointed catechist, to perform divine service in a lay capacity with some small allowance." The request was granted and the nineteen-year-old boy began his religious work here as lay-reader. We are already familiar with his subsequent career as rector of Jamaica and later as the first bishop in the American Church.

After the death of the senior Seabury in 1764 the rectorship of Hempstead was vacant for two years. The Reverend Leonard Cutting was inducted in 1766 and remained in charge during the Revolutionary war. He was a loyalist and his congregation were of the same mind. The high cost of living was then as now a burning problem. He complains of the scarcity and dearth of the necessities of life. The parish suffered annoyances alike from Continental and British troops, but Cutting maintained his ministrations with slight interruptions until his retirement in 1784. The congregation then sought the Reverend Thomas Lambert Moore as rector. In 1785 there took place in Saint George's Church the first ordination held in the state of New York. Bishop Seabury officiated. The candidate was Mr. John Lowe who was made deacon on November second and ordained to the priesthood the following day. Mr. Moore continued in the rectorship until his death in 1799.

A successor was secured in John Henry Hobart, who entered on his duties on Whitsun Day, 1800. The vestry spared no effort to induce him to come, agreeing "to erect a barn, paint the parsonage and fence agree-

ably to his wishes and to supply him with as much firewood as he shall deem necessary for the use of his family." Hobart's brilliant qualities attracted the notice of Trinity Church, New York. Within the year he accepted an invitation there and Saint George's Church found a successor in the Reverend Seth Hart who continued in charge until 1829. During his ministry a new church edifice was built and Christ Church, Manhasset, entered on its independent career—the first offshoot from the old parish. Since then Rockaway, Glen Cove and Roslyn have branched off from the parent stem. Like Aaron's rod that budded the old parish gave birth to new and vigorous centers of life.



OLD SAINT ANN'S, BROOKLYN



Saint Ann's still retains the old seal. The engraver's mistake in the word "church" was not discovered by the vestry until the seal had been adopted.

III. The Church that is in Brooklyn

Saint Ann's is the mother church of Brooklyn. There are vague traditions of early efforts to establish services. In 1774 *Rivington's Gazette* advertised a lottery for the purpose of raising funds to build a church at Brooklyn Ferry, "there being no place in King's County for public worship where the English liturgy is used."

The first definite record of the establishment of Church services in Brooklyn is in 1784 when the Reverend George Wright officiated in a

private house then known as Number 40 Fulton Street. He gathered a little flock in a barn at the corner of Fulton and Henry Streets, and subsequently in an old British barrack, and ministered to them for a period of five years. In 1787 a church was incorporated under the title "The Episcopal Church of Brooklyn." The Reverend E. D. Rattoone, whose acquaintance we have already made at Jamaica, officiated for a short time. The church was reorganized in 1795 and called Saint Ann's, out of compliment, it is said, to Mrs. Ann Sands, one of its liberal benefactors. The Reverend Samuel Nesbitt was the rector. He was succeeded by the Reverend John Ireland in 1798. A stone church was built in 1805 when there were seventy-eight communicants. The Reverend Henry J. Feltus became rector in 1807 and remained seven years. He was succeeded by the Reverend J. P. K. Henshaw, who afterward became bishop of Rhode Island. The Reverend Hugh Smith was next, and his successor was the Reverend Henry Ustick Onderdonk, who entered on his work in 1819. There were about one hundred and fifty communicants. Under his administration a new church was erected and consecrated in 1825 by Bishop Croes acting for Bishop Hobart who was then absent in Europe. Bishop William White

How Our Church Came to Our Country



CATHEDRAL OF THE INCARNATION,
GARDEN CITY

preached the consecration sermon. A class of seventy-two persons received confirmation. Mr. Onderdonk was elected assistant bishop of Pennsylvania and retired from Saint Ann's in 1827. The next rector was the Reverend Charles P. McIlvaine who administered the parish with great success for six years until he accepted an election as bishop of Ohio.

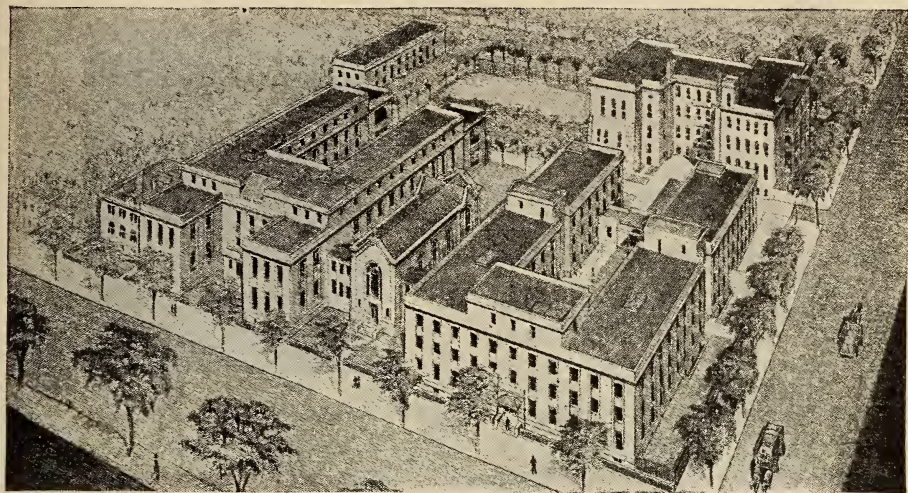
The first offshoot from the present parish was Saint John's Church, organized in 1826 in a building erected by the minister, the Reverend Evan M. Johnson, at his own expense on his own grounds. In 1833 Saint Paul's Church was organized. It was short-lived, met insurmountable financial difficulties, was dissolved and reorganized as Calvary, which in turn gave place to Holy Trinity, one of the most influential centres of Church life in the diocese. Christ Church, Clinton Street, was organized in 1835. Trinity Church, Clinton Avenue, was organized in 1835 and reorganized later as Saint Luke's. Saint Mary's Church was organized in 1836.

In 1851 there was incorporated what has become the greatest benevolent

enterprise of the diocese—the Church Charity Foundation, which embraces today a hospital, nurses' home, an orphanage, a home for the blind, a home for the aged. The property was damaged by fire a year ago and a movement is now under way to rebuild the entire group of institutions on a vastly enlarged scale and with modern and up-to-date equipment.

IV. Formation of a Separate Diocese of Long Island

Prior to the Revolution the scattered congregations on Long Island, in common with the rest of the country, were under the episcopal jurisdiction of the Bishop of London, who exercised his oversight through commissaries. Church buildings were not consecrated; confirmation was not administered; candidates for Holy Orders must make the long, perilous, expensive journey to England for ordination. For one hundred and seventy-five years the Church in America was hampered by incomplete organization. The centralizing force of the episcopate was lacking. At the close of the war the succession was secured from the English Church with the greatest difficulty. We have already in these papers seen the beginnings of American episcopacy through the Scottish Church with Seabury in Connecticut. In 1787 Provost was consecrated bishop of New York in Lambeth Chapel. The churches in Long Island now passed from under the jurisdiction of the Bishop of London and became part of the diocese of New York. The visit of the bishop was a great event in the life of a Long Island parish where generations had lived and died without confirmation. The episcopal robes were an object of wonder and an incident related by Seabury in Connecticut illustrates the situation amongst us. Two farmers were en-



PROPOSED PLAN FOR THE CHURCH CHARITY FOUNDATION

gaged in conversation. One said: "Well, Jim, I heerd the bishop." "You did, eh?" rejoined the other. "What sort of a fellow is he? Proud?" "Proud! Lord bless you, no! He preached in his shirt sleeves!"

In the fall of 1787 Provoost confirmed one hundred and fifty-five persons in Hempstead. In June, 1802, he confirmed a class of ninety-seven in Flushing, in which masters and servants, slaves and free, knelt side by side. This was the first confirmation held in Flushing. Confirmation was not administered in Jamaica until October 15, 1808, when Bishop Moore confirmed a class of thirty. In July, 1814, Bishop Hobart confirmed twenty-three. In 1822 Bishop Hobart confirmed sixty in Flushing.

The churches in Long Island, first under the bishop of London and then under the bishop of New York, were destined in 1868 to have a bishop of their own. In this year the diocese of Long Island was organized and the primary convention made choice of a bishop in the person of the Reverend Abram Newkirk Littlejohn, rector of the Church of the Holy Trinity, Brooklyn, who was consecrated to of-

fice in 1869. The new diocese began its independent life with seventy-five parishes and ninety clergymen in that year. Today we report one hundred and seventy clergy and one hundred and forty-eight churches.

In less than ten years after its organization the diocese found itself in possession of a magnificent cathedral, see house and schools, the gift of Mrs. Stewart in memory of her husband, Alexander Turney Stewart. It is located at Garden City within the original limits of the parish of Hempstead. The Cathedral of the Incarnation stands as a memorable achievement of Bishop Littlejohn's early episcopate. His administration, extending over a period of thirty-two years, was marked by great material development. He bequeathed to his successor a strong, harmonious diocese.

The convention met in Garden City in November, 1901, and elected the Reverend Frederick Burgess to be second bishop of Long Island.

The first bishop laid foundations strong and sure. His work was one of organization and gathering resources. The keynote of the present administration is expansion. Rapid changes

How Our Church Came to Our Country

of population are taking place, both in rural Long Island and in Brooklyn, and the Church is rising nobly to the task of meeting the problems of a new situation. Progress is registered in the increased efficiency of the diocesan schools and the proposed rebuilding of the House of Saint Giles the Cripple and the Church Charity Foundation. Both movements are already under way.

As we look back over the vicissitudes of two hundred years of Church life in Long Island we may well exclaim "What hath God wrought!" The achievements are His work.



BISHOP BURGESS

Class Work on "How Our Church Came to Long Island"

PREPARATION OF THE LESSON

MATERIAL may be found in Dr. Ladd's "Origin and History of Grace Church, Jamaica"; "History of Saint George's Parish, Flushing" by J. Carpenter Smith; "History of Saint George's, Hempstead" by William H. Moore; or "Saint Ann's Brooklyn: Past and Present." A wealth of matter can be gathered from the early history of New York and Long Island as a setting for the strictly ecclesiastical events.

THE FIRST FIVE MINUTES

Begin by showing the flag of the city of New York, explaining the significance of its colors and design. This will arrest attention. Say a word about Holland—the dikes, the Hague and the Peace Conference. Show some pictures of the wind-mills, wooden shoes, etc., leading up to the Dutch settlements of Manhattan and life and travel in colonial days. What were the conditions of mail and passenger service between New York and the Long Island towns?

TEACHING THE LESSON

I. The Cradle of Long Island Churches

1. Where have you heard of the S. P. G. before? of Keith and Talbot?
2. Who was the first missionary to Jamaica? What happened to him. Which missionary was shipwrecked?
3. What difficulties did the church in Jamaica encounter and how did Rector Colgan solve them?
4. Describe the effect of the Revolution on Church life.

II. Another Colonial Foundation

1. Who was the pioneer missionary in Hempstead? What lay-reader preceded him?
2. Describe the dedication of Saint George's Church. Was the building consecrated? Why not?
3. Tell about the rectorship of the Reverend Samuel Seabury. What did his son become?
4. What was the effect of the Revolutionary War on the church at Hempstead?

III. The Church That Is in Brooklyn

1. Locate Brooklyn and describe the beginnings of the Church there.
2. What was the origin of the name of Saint Ann's Church? Name some rectors who became distinguished Church leaders.
3. Which parish was the first offshoot of Saint Ann's?
4. What great benevolent institution of the diocese exists in Brooklyn? When was it founded?

IV. Formation of a Separate Diocese of Long Island

1. To what bishop did a candidate go for ordination in 1717? In 1817? In 1917?
2. Who was the first bishop of New York?
3. In what year did Long Island become a separate diocese? Who was its first bishop?
4. How did the diocese come into possession of its cathedral and schools? Where are they located?
5. Who is the present bishop? In what way is the diocese a justification of foreign missions?

How Our Church Came to Our Country

XXII. HOW OUR CHURCH CAME TO MISSISSIPPI

By the Reverend Nowell Logan, D.D.

I. Under the Spanish Flag and Later

IT was, we discover, in the year of our Lord 1792—when the greater part of what is now the state of Mississippi (all, in fact, which was not a howling wilderness) was included in the Natchez District of West Florida—that the Reverend Adam Cloud came from Virginia and settled on Saint Catherine's Creek in Adams County. For three years he ministered to the people, baptizing their children and burying their dead and preaching when opportunity offered. At the end of that time he was arrested by the Spanish authorities and sent to New Orleans in irons, to be tried for the offence of preaching, baptizing, and marrying people, contrary to the laws of the existing government.

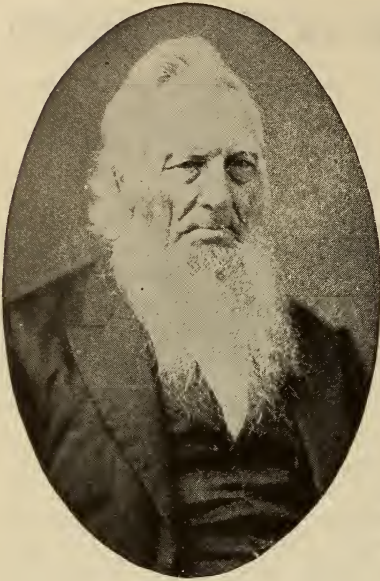
After a long delay the governor, Baron de Carondelet, offered him the alternative of being sent to Spain for trial or of leaving forever the Spanish dominions. He very wisely chose the latter alternative, and spent the next twenty years of his life in South Carolina and Georgia. Mr. Cloud returned to Mississippi in 1816 and in 1820 organized the parish of Christ Church at Church Hill—that was the beginning of the Church in Mississippi.

In 1822 the Reverend James Pilmore organized the parish of Trinity, Natchez, and began the erection of a substantial church, which was completed in 1823. It was a long oblong building with an immense dome on top, which being covered with tin glittered in the sunlight and furnished a

landmark at a great distance, giving the building the sobriquet of "the round-top church". About the same time the Reverend James Angel Fox entered upon his long and useful ministry of more than seventy years. "Parson Fox" was more than six feet tall, of heroic build, and of indomitable courage. He left a most interesting diary, now unfortunately lost, in which he notes the building of the church at Church Hill by Mr. Cloud and puts the date at 1818. This, he says, "was the first building and the beginning of the establishment of the P. E. Church in Mississippi." Some extracts taken by the writer from this diary, give a curious picture of life in southern Mississippi in those early days.



THE REVEREND JAMES PILMORE



"PARSON FOX"

Describing a journey on horseback from Columbia, Marion County, to the Gulf Coast, Mr. Fox says:

"This country in many places, especially on Pearl River where there are cane-brakes, is infested with bears and other wild animals, among which the tiger (wild-cat?) is frequent. A man who plants corn on Pearl River told me that within the last three years he had killed forty-two bears, and another informed me that a few days ago, two of his neighbors were pursued by a herd of tigers. They counted fourteen; of these they killed one and wounded others. The herd then retreated." In one place on Pearl River he spent the night with "three men and their wives, a young lady and myself, and six children of various ages from four to fourteen in a room; the only room in the house; little more than twelve feet square." He, being the guest, was given a bed, and there were three other beds. He does not say how they managed, but "left for Pearlington after breakfast, reflecting how much we suffer from over refinement and how few

things are necessary to supply the real wants of life! We had coffee without cream or sugar; not even a tallow candle, its place supplied by a lightwood torch; yet even in this house I observed superfluities. Two of the beds were surrounded with curtains of cotton net work, curiously wrought!"

He found the people very fond of dancing, of which Parson Fox did not much approve. "Having arranged to preach at Pearlington," he says, "one person remarked that as they were all assembled it would be very convenient to have a little dance, after the sermon was over!" He at last reached General Ioor's plantation at Bay Saint Louis and went with him to the village of Chikapolu on the northwest side of the bay, afterwards called Shieldsboro and now known as Bay Saint Louis. This untiring pioneer built Saint Paul's, Woodville, which yet stands, a monument to the honesty of the builders of one hundred years ago, and organized Saint John's, now Saint James's, Port Gibson; and then these four feeble parishes, the largest numbering thirty-five communicants, proceeded to organize the diocese of Mississippi, and to elect delegates to the General Convention!

II. The Formation of the Diocese

The first convention of the diocese, which met in Natchez, May 17, 1826, comprised four clergymen and twelve laymen—among them names prominent in the annals of the state and the nation. The clergymen and their parishes were Albert A. Muller of Natchez, James Pilmore of Church Hill, James A. Fox of Woodville and John W. Cloud of Port Gibson. The Reverend Adam Cloud—suffering, says Mr. Fox in his diary, from a partial loss of voice and other infirmities—though still residing in Jefferson County was not present.



TRINITY CHURCH, NATCHEZ

The brief space allotted to this article will not suffer us to follow very closely the growth of this vine planted in a faith so sublime and a spirit so heroic.

And so we pass on to discover that in 1835, having been duly authorized by the General Convention, delegates from the dioceses of Alabama and Mississippi, "and the clergy of the Church in Louisiana" met in New Orleans to elect a bishop for a proposed Southwestern Diocese. The Reverend Francis L. Hawks, D.D., was chosen, but declined his election; and the project was abandoned.

Though we read of a visitation by Bishop Kemper about this time, the Right Reverend Leonidas Polk was the first who exercised episcopal jurisdiction in Mississippi, from 1838 until 1841, when Bishop Polk having been made bishop of Louisiana, the Right Reverend James H. Otey of Tennessee was by the convention of that year chosen provisional bishop.

The convention continued to meet, year after year and the diocese to grow steadily if slowly, in the number of parishes and communicants. In his annual address of 1844, Bishop Otey strongly urged the necessity of a diocesan for Mississippi and the convention, then numbering sixteen parishes and missions proceeded to the election of a bishop. The Reverend David C. Page of Natchez was first chosen by the clergy and afterwards the Reverend Nicholas H. Cobb of Ohio, but

both of these nominations failed of confirmation by the laity.

Dr. Hawks, then rector of Holly Springs, Mississippi, was finally elected; but the General Convention failed, owing to some technicality, to confirm the election of Dr. Hawks and Bishop Otey remained in charge of the diocese.

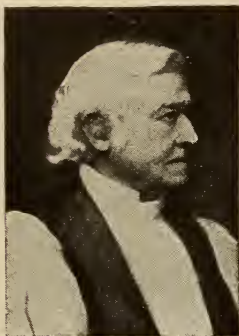
III. *The First Bishop of Mississippi*

The twenty-third annual convention met in Natchez, May 17, 1849. Bishop Otey having again resigned as provisional bishop by reason of age and accumulated labor, the Rev. William Mercer Green, D.D., of North Carolina was unanimously elected the first bishop of Mississippi. He was consecrated on Saint Matthais's day, 1850, Bishop Otey being the consecrator assisted by Bishops Polk, Cobb and Freeman. The journal of the first convention over which Bishop Green presided shows a list of twenty clergymen and twenty-seven parishes.

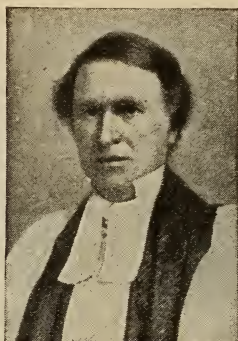
During the period of the war between the States, the diocese of Mississippi united with the other Southern dioceses in a convention which formed that branch of the Holy Catholic Church known for four brief years as "The Protestant Episcopal Church in the Confederate States of America."



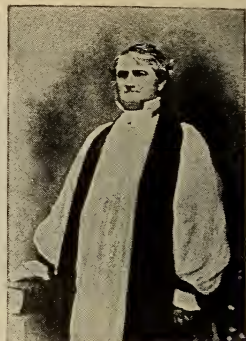
SAINT ALBAN'S, BOVINA



BISHOP KEMPER



BISHOP OTEY



BISHOP POLK

Upon the return of the states to the Union, Mississippi, with the other dioceses of the Confederate States, resumed her connection with the General Convention of the Church in these United States.

During Bishop Green's administration the Church continued to advance, though hindered by events of unusual character and far-reaching consequence. The bishop, never a strong man physically, had to contend with difficulties in the discharge of his duties now hardly credible, and which made the annual visitation of his diocese a serious task for one, who, when he entered upon it, had already passed the meridian of life.

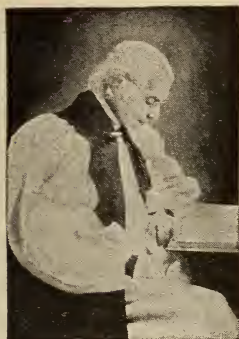
Mississippi has been always an agricultural country, with no large centers of population, and the "parishes" which the good old bishop visited were often merely chapels, erected by the wealthy planters, or by two or three together, and maintained at their own cost for their families and neighbors—and servants. For these last were not neglected in the "daily ministrations". No Southern gentleman ever called his negroes *slaves*. They were his *people*, in a sense members of his family, and so regarded; a fact, not well enough understood, which accounts for their faithfulness and loyalty in the times when tried men's souls.

In due time the upper part of the state, which when our story begins

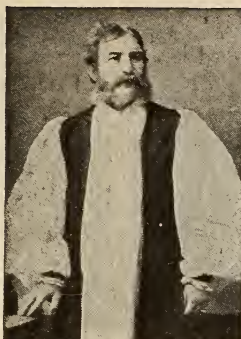
was part of South Carolina and Georgia, was settled, and churches were built in the prairie land of the North East, and in the Yazoo-Mississippi Delta. The travel during the early part of Bishop Green's episcopate was all by steamboat or stage or private conveyance. There was only one railroad in the state, from Woodville to the Mississippi River, about thirty miles long, built of flat iron rails upon cedar crossties, strangely enough the oldest railroad in the United States, with, possibly, two exceptions.

And so the dear old bishop did a work of which no human record can be made.

At length in the thirty-sixth year of his episcopate he asked that an assistant be given him and in the fifty-fifth annual Council an effort was made to give the aged bishop the needed assistance. Again, however, three futile attempts were made, for, somehow, Mississippi has always had a hard time in electing her bishops. Bishop Adams, now the venerable diocesan of Easton, and Dr. Drysdale of New Orleans were in turn elected by the clergy and declined by the laity; and Bishop Wingfield of Northern California, finally chosen by both orders, proved unwilling to give up his important work. A special council meeting in the fall of the same year,



BISHOP GREEN



BISHOP THOMPSON



BISHOP BRATTON

however, unanimously elected the Reverend Hugh Miller Thompson, S.T.D., who became assistant bishop, as the office was then designated.

On May 8th, 1884, Bishop Green transferred the administration of the diocese to his coadjutor and retired to Sewanee, where as chancellor of the University of the South, of which he was one of the founders, he continued to reside, making brief annual visitations to his diocese until called to his reward, February 13th, 1887. In a beautiful memorial sermon delivered before the council of 1887, Bishop Adams says:

Our bishop was meek and lowly in his own eyes, making much, and sometimes too much, of them that feared the Lord. "In honor," says the Holy Apostle, "preferring one another" but he ran beyond the Apostolic canon and in everything preferred others to himself. Let us look for a moment at the period of his episcopate.

He was consecrated February, 1850. Thence followed eleven years which we may call Day—in which a man ought to work.

Then came the war; four years.

Following these, ten years during which the whole state lay prostrate and bleeding at every pore. When these ten years were ended and the night, the long night, was fairly over, our bishop was now in the seventy-eighth year of his age. He was never a strong man and seventy-eight years are a heavy load to bear.

But to his honor, be it remembered ever, that even at this age, he held the diocese together during a crisis that threatened the very life of many of our Southern churches; and, who does not know that there are conditions, when, merely to maintain life and organization, a force is needed, that, under favorable auspices would manifest itself in a decided and rapid onward movement.

It is interesting to note that during the war, his aged and venerable form was familiar to both armies; that he was enabled to do, what perhaps no other man in the state could have done. He visited both within and without the lines of the contending armies. He held up his Episcopal banneret; and he held it full high, advanced, and the Stars and Stripes and the Stars and Bars willingly made way for it. Again and again, he passed through the lines of the besieging and the besieged upon a mission against which there is no law.

It was perhaps his highest earthly ambition, if one can so call it, to labor on until the last moment. He desired no repose here! But he found that his spirit was beyond his strength and the decays of time laid hold upon all that belonged to them and as he was now trenching upon ninety years and his eyes caught the twilight dawn of his century's last decade, his Lord called him aside from the multitude for a little while for rest in his mountain home. The little while soon passed. He came, for whom our bishop tarried; and he left us; and so ends the record of a long life that grew brighter and brighter on to the perfect day.

How Our Church Came to Our Country



SAINT COLUMB'S, BATTLE HILL

IV. *Thirty-five Years of Growth*

Bishop Thompson, born in Londonderry, Ireland, was brought by his parents to America in infancy. He was educated at Nashotah, where, for ten years, he held the chair of ecclesiastical history, at the same time serving parishes in Wisconsin and Illinois. As editor of the *American Churchman*, and afterwards of the *Church Journal*, his name became known throughout the Church to which also he did service which can never be overestimated, as the author of *First Principles*, *The World and the Logos*, and other like writings.

Bishop Thompson's administration was marked with progress in all Church work despite the burdens of financial trouble and a latent malady which brought to a close his most useful life. He died in the twentieth year of his episcopate and the fortieth of his service in the ministry of the Church. November 18th, 1902, Bishop Thompson entered into rest and was buried in Saint Columb's Chapel, on Battle Hill. This chapel, he had built as a memorial to his much loved predecessor, very near the episcopal residence which had during his administration taken the place of the house once occupied by Bishop Green and destroyed by the Federal forces in the war between the states.

In January, 1903, a special council met and elected the Reverend Arthur

S. Lloyd, D.D., to be bishop of the diocese. Dr. Lloyd, general secretary to the Board of Missions, unwilling at that time to leave his important post, declined. The Reverend Theodore DuBose Bratton, D.D., of South Carolina was unanimously elected, and, by the grace of God, accepted.

Bishop Bratton was consecrated on the feast of Saint Michael and All Angels, 1903, and entered heart and soul upon that active administration of the diocese which marked his accession to the episcopate. Fourteen years have now passed and for those who love statistics the result may be read in part, in the place where such things are found. But only in part; for figures may only indicate the awakened spiritual life which is behind them, and the renewed vigor which has been by God's grace and the wonderful personality of our devoted bishop, infused into every department of the Church's work.

The diocese of Mississippi has always taken a large interest in education but strangely enough, only two of her institutions of learning, All Saints' College and the industrial school for negroes, both at Vicksburg, survive. In 1844 the Reverend Dr. Hawks founded Saint Thomas Hall at Holly Springs "under the auspices of the Episcopal Church." It achieved a high reputation, but during the war between the states the buildings were almost destroyed and the work was abandoned. It was afterwards reopened by the Reverend Peter G. Sears, but on his removal to Texas the work was finally relinquished.

We read in the old annals of the diocese of an academy at Pinckneyville, of a school for girls near Woodville, conducted by "Parson Fox" and his good wife; of Saint Andrew's College, Jackson; of the Bishop Green Training School at Dry Grove, which in its day gave more than one mission-

How Our Church Came to Our Country

ary to the Church; of the Pass Christian institute on the Gulf Coast, and others, which for one reason or another have passed away.

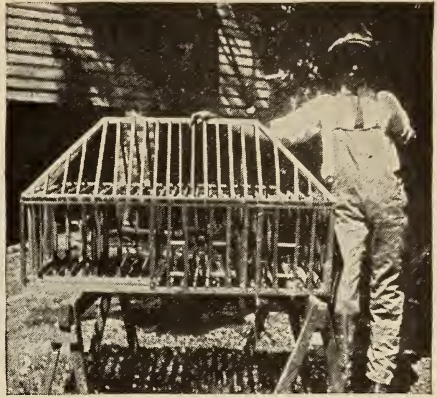
But the Church in Mississippi has never confined her interest in enterprises for educational and social welfare to the limits of her own communion. The industrial college in Columbus owes its inception to a Church woman and its very existence to the zeal, against stubborn opposition, of one of the present vestrymen of Saint James's, Port Gibson. The first care of Bishop Bratton in coming to the diocese was for education, and All Saints' College, the pride and pet of the diocese, will remain a monument to his courage and untiring energy when things of seemingly greater moment shall have been "clean put out of sight forever."

Nor has Mississippi been neglectful of her duty to the so-called colored people who form so large a part of her population.

In one of Bishop Green's early journals we read of a visit at Christmas time to one of the plantation neighborhoods below Vicksburg:

On Sunday I had the usual services of the day. The room was filled chiefly with the slaves of the estate, and I was glad to see that their owners had not been unmindful of the responsibility incurred on their account. In the evening the same congregation was before me, and in fulfillment of my promise of the morning I addressed them on the subject of confirmation. At the close of the service I laid hands on six of them, some of whom had been baptized by me in the morning. The next day, Monday, I baptized twenty-three colored children; and I was pleased to see the two individuals, to whose hands these immortals had been providentially committed, nobly standing forth as their Godfather and Godmother on this occasion.

And so, following this early precedent, the diocese still cares for these people, though no longer in the same sense responsible for them.



VICKSBURG INDUSTRIAL SCHOOL
Model house made by one of the pupils

An industrial school attached to the pioneer negro mission of Saint Mary's, Vicksburg, is doing good work under the care of our faithful and most worthy colored archdeacon, the Reverend Temple Middleton, who has supervision also of the missions for the colored people in Vicksburg, Natchez, Jackson, Mound Bayou, Gulfport, and Greenville.

This most important work has been greatly helped by the liberal contributions of our brethren in the more prosperous Northern dioceses; whom may God reward!

Mississippi has ever taken a deep interest in the missionary work at



VICKSBURG INDUSTRIAL SCHOOL
Bookcase made at the school

How Our Church Came to Our Country

home and abroad. Though, as Bishop Thompson was fond of claiming, "it was never a missionary district, but sprang full fledged into a diocese at its birth" it has nevertheless always been missionary field; never boasting more than eight or ten self-supporting parishes, and acknowledging with profoundest appreciation the aid so generously extended her through the General Board of Missions. That she has done no more than she has done for the great cause, so dear to the heart of the Church of our Faith is the result, not of disinclination, but purely for want of ability.

We are an agricultural people, and have found the boll weevil, and its

like, as deadly a foe, almost, as the submarine.

And so—

"Who will may read the story of Sordello!"

That the future of the diocese is full of promise is due, under God's providence, to the zeal and untiring energy of our much-loved bishop, who has so won the confidence of clergy and laity that they have worked together in such accord as to have accomplished many things once thought to be impossible: and will accomplish more.

God send that he be with us for many years to come!

CLASS WORK ON "HOW OUR CHURCH CAME TO MISSISSIPPI"

PREPARATION FOR THE LESSON

FOR the historical setting consult any American history. Many volumes on Mississippi can be found in any library. If you have time, glance over William M. Polk's *Leonidas Polk, Bishop and General*. (Longmans, Green and Co.) Also your public library should furnish interesting details of Bishops Green, Thompson and others.

THE FIRST FIVE MINUTES

Bring out any historical facts which you consider interesting and emphasize the importance of Mississippi from an industrial and economic standpoint.

TEACHING THE LESSON

I. Under the Spanish Flag and Later

1. Which one of our clergy first went to Mississippi?
2. With what result?
3. Tell some facts of "Parson Fox" and his work.

II. The Formation of the Diocese

1. How many delegates composed the first diocesan convention?
2. What of Bishop Polk?
3. How did Bishop Otey help and sustain the Church in Mississippi?

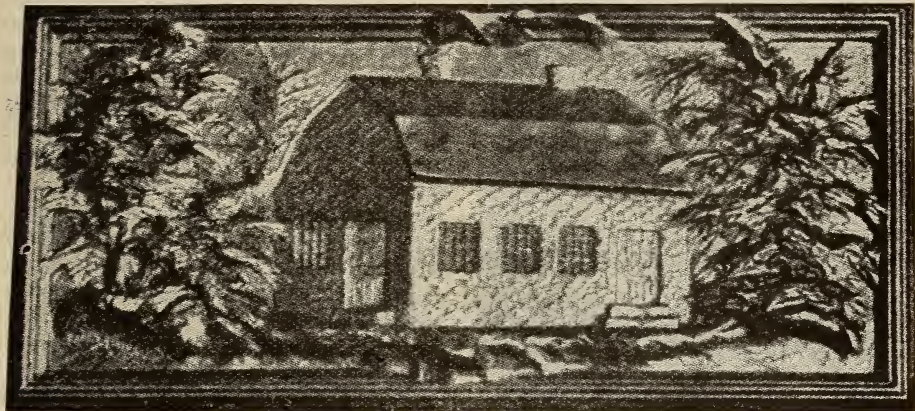
III. The First Bishop of Mississippi

1. Who was the first bishop of Mississippi?
2. How long a period did his episcopacy cover?
3. Mention some of the points which characterized Bishop Green as brought out by Bishop Adams.

IV. Thirty-five Years of Growth

1. Tell what you can of Bishop Hugh Miller Thompson.
2. Who is the present bishop of Mississippi?
3. What has the Church in Mississippi done to help the Negro?
4. Why is the future full of promise, and how can the individual Christian help to make those good prophecies come true in his diocese?

How Our Church Came to Our Country



INDIAN COUNCIL HOUSE

XXIII. HOW OUR CHURCH CAME TO MICHIGAN

By the Reverend Paul Ziegler

Registrar of the Diocese of Michigan

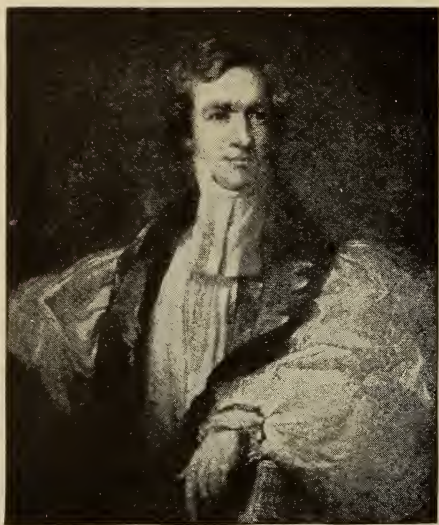
I. Small Things, But a Great Future Foreseen

"IF thou seekest an agreeable peninsula, look about thee."

The arms of the state of Michigan bear in Latin this device, and the citizens of the peninsular state have from the beginning viewed their heritage with complacent pride. Indeed how can one fail to see Michigan on any map of the United States or of the Western Hemisphere? Now the eighth state in the Union in population, with fifty-eight thousand square miles of territory, measureless resources, its chief city now the fourth of the Union in population, Michigan has always had great expectations and high ideals, some of which it is now realizing.

Several years before Cadillac in 1701 founded Detroit, the daring La-Salle with three companions in February and March crossed the lower peninsula on foot from Saint Joseph near the south end of Lake Michigan to the Detroit river, a tramp of hardship and difficulty lasting three weeks. They met in that wilderness of frost and swamp not one human being. The Indians of Michigan, never numerous, had their settlements near the lakes only, and their numbers were badly lessened by the raids of the terrible Iroquois from western New York. Yet the Indians had attracted the romantic ambition of French missionaries and if any of our readers would like a thrilling narrative let them read Parkman's *Jesuits in America*, and add to their Walhalla of

How Our Church Came to Our Country



BISHOP McCOSKRY

heroes and saints the splendid names of Fathers Jogues and Marquette. Indian and half-breed descendants of those early converts may be found in large numbers worshipping Christ at Saint Ignace in the Mackinaw region and along the shore of the upper lakes; and now and then in our own churches people of high degree bear old Canadian French names or claim some trace of Indian blood.

It seems a far cry from the Jesuits to the Anglican Society for the Propagation of the Gospel in Foreign Parts. But opposite the lower end of Detroit is the sleepy and picturesque Canadian village of Sandwich. In its quaint old Saint John's Church behold the mother church of the diocese of Michigan! Before and after the war of 1812 priest Pollard, a missionary of "the Venerable Society" and rector of that church, in his canoe crossed the river to Detroit, then a town of two thousand inhabitants, to minister regularly to the small English-speaking population, twenty or thirty families, the other inhabitants being French or Indian.

But inasmuch as Detroit and eastern Michigan, notwithstanding the explicit terms of the treaty with Britain after the Revolutionary War, had not been actually relinquished by the British until 1796, a considerable post of the British army was maintained there, and army chaplains read the Church of England service and performed Church offices for the protestant inhabitants, and the earliest protestant services held at Detroit were those of the English Book of Common Prayer. In 1786 the Reverend Philip Toosey held stated services, and later the Reverend George Mitchell found seventy men who were protestants, fifty subscribing something towards his support. Mr. Mitchell remained eighteen months under a quasi-parochial organization, but aid had to be asked from the S. P. G. Priest Pollard's services at Detroit lasted from 1802 to 1823, and were held in the Indian council house.

But soon the British element in the population was mostly withdrawn and there began the great westward movement of the distinctive American element. Michigan was settled mainly by pioneers from New England, New York state and Ohio. These three districts gave of their best to Michigan. In 1821 the Reverend A. W. Walton, a Church clergyman, came to Detroit from Buffalo, his travels through the rain and mud of Western New York lasting thirty-three days, he and his family participating in the wreck of the first lake steamer, the *Walk-in-the-Water*, on Lake Erie. He was welcomed by Detroit protestants, and became minister of the First Protestant Society, teaching also a day school, but died in less than a year. In 1824 the Reverend Richard Cadle with some leading citizens of Detroit organized Saint Paul's Church, mother church of the diocese, holding services in the Indian council house for three years, until the then splendid brick Gothic church was erected.

The cornerstone was laid by Bishop Hobart of New York, a missionary bishop in deed though not in name. He made by invitation of Michigan Church people two visitations, braving the weariness and hardships of the journeyings in the wilderness for hundreds of miles, to reach small groups of Church people in school houses and dingy public halls. At his second visitation in 1828 Bishop Hobart consecrated the church. The Reverend Mr. Cadle received from Saint Paul's parish one hundred and fifty dollars a year, but was a missionary of the recently organized Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

By 1832 there were three or four other parishes, one at Grand Rapids, and under the leadership of the Detroit Churchmen a convention was held at Saint Paul's, Detroit, only three clergymen present, but many laymen, which convention petitioned the General Convention of 1832 to be admitted as a diocese. The General Convention hearkened to this cry of the few sheep in the wilderness, and put the new diocese under the care of Bishop McIlvaine of Ohio.

Bishop McIlvaine made one visitation in Michigan, but suffered such fatigue and exposure, with the overturning of his vehicle, that he became ill, and failed to visit many places. But he consecrated the new Trinity Church, Monroe, where he met the first annual convention of the diocese in May, 1834.

At Tecumseh in June, 1835, the diocesan convention elected the Reverend Henry J. Whitehouse of Rochester, New York, as bishop, who declined, but later became bishop of Illinois. A special convention in November found itself through lack of clergymen canonically resident incompetent to elect a bishop, but on its nomination the House of Bishops elected the Reverend Samuel Allen

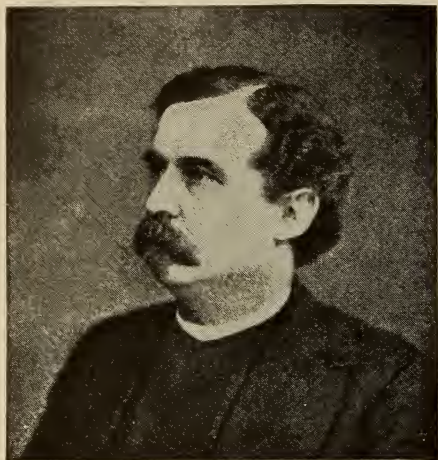


OLD SAINT PAUL'S

McCoskry, M.A., rector of Saint Paul's, Philadelphia, who was consecrated first bishop of Michigan, his support being provided by Saint Paul's, Detroit, of which parish he became rector.

II. Ten Mighty Men of the Church in Michigan

1. "There were giants in the earth in those days, men of renown." Bishop McCoskry was thirty-six years old when he came to Detroit, tall, straight, handsome, the soul of politeness, hearty in his hand clasp, unfailing in his memory of individuals, able to call by the first name ten years later any one whom as a youth or maiden he had confirmed, beloved and positively idolized by the whole community. During the forty-two years of



BISHOP HARRIS

his episcopate, the Church in Michigan grew at the rate of seven to nine per cent. *per annum*, and much of that growth was due to his personal influence. He greatly enjoyed his missionary journeyings, on horseback, in boats and canoes, by stage, and later by rail and steamboat.

2. His unfailing, wise, able, generous, and gentle assistant was a layman, Charles Christopher Trowbridge. He had in earlier days been secretary to General Cass, whom he had often accompanied on his visits to the Indian settlements while the general, as governor of the territory, was dealing so wisely with them. Afterwards he became a bank and railway president. Though any office might have been open to a man so honored and beloved, he had no political ambition and never held any post higher than that of state treasurer.

When he was eighty years old two hundred chief citizens of all religions and none, honored him with a complimentary banquet as Detroit's foremost example of civic virtue. No one can measure his influence among younger men, or estimate fully his share in the building up of the Church in Michigan.

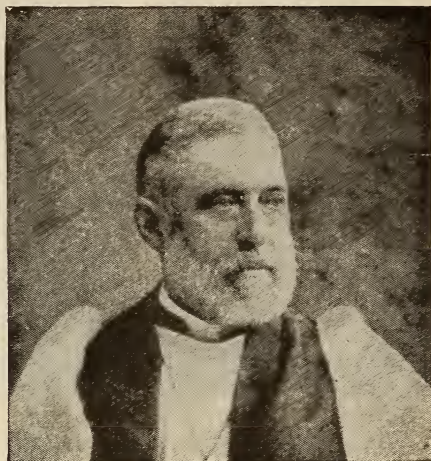
3. James V. Campbell was son of Henry M. Campbell, a leader of earlier days in Saint Paul's Church, himself for forty years a teacher and superintendent in the Sunday-school, always in his pew when not at Lansing performing his duties as a justice of the Supreme Court, or at Ann Arbor lecturing on law, for Judge Campbell was known throughout the land as a great jurist. Throughout the state it meant much that Judge Campbell and many other such men with their families were so unfailing in their attendance at church and Sunday-school.

4. The Reverend William N. Lyster came to America and the West as an ardent missionary from the land of Saint Patrick and Saint Columba, a scholarly graduate of Trinity College, Dublin. After brief service at Cleveland and Toledo, he became a frontier missionary in Michigan with his life-long friend, the Reverend John O'Brien, D.D. He was a founder of country churches and a preacher to farmers. In his last years he lived without fixed charge, but in ministry unremitting, on his little estate at Lake Angelus, where he passed away almost without notice, although his sons were becoming men of prominence in Detroit, Chicago and Washington. In the baptistry of Christ Church the wonderfully beautiful Lyster Memorial window represents Christ blessing the little ones. The ten subordinate figures are family portraits in three generations, the saintly old apostle and poet on the left. His memory is cherished in many country places in Michigan, and Christ Church, Detroit, took a certain character for devout earnestness from its first rector.

5. Henry Porter Baldwin came as a boy to Michigan, and when one sees in the capitol at Hartford the portrait of Governor Baldwin of Connecticut, he at once recognizes a likeness to Governor Baldwin of Michi-

gan. The boy was of Church training, and every Sunday at service he seated himself in the same gallery pew of old Saint Paul's, Detroit, and also attended Sunday-school. At small wages he was learning to be a business man, and eventually became a merchant prince, manufacturer, and bank president. But he ever set Christian duty first, and from his very beginnings as a wage earner scrupulously set aside the Lord's portion of his earnings. He long served as superintendent of the Sunday-school, which later held rank as the largest Church school west of Philadelphia. A young Englishman of low degree, a stranger in Detroit, appeared in the vestibule of Saint John's, and Governor Baldwin ushered him into his own pew, saying, "You are a new-comer. Use my pew whenever you find it convenient." That young man through the later vicissitudes of his life with pride recalled that courtesy, and himself as vestryman and warden in two churches, and a helper in several mission enterprises, readily followed that example. But Governor Baldwin was not, like Trowbridge, built by nature on genial lines, and when he personally warmed to another it was not spontaneously, but rather through Christian self-training. He was a born and trained leader of men in action, and was a capital speaker in diocesan and General Convention. He became governor of the state and United States senator. * He founded the Baldwin Lectureship at Ann Arbor and was a strong financial indorser and planner in those many Church foundations which the diocese now enjoys.

6. When the Reverend William E. Armitage came to Detroit from Augusta, Maine, he found a new neighborhood rapidly filling with ambitious young married people of a good class crowding into the beautiful new Saint John's Chapel. He literally edified, built up the new church. Probably



BISHOP DAVIES

two-thirds of the congregation had had little knowledge of the Episcopal Church. Among these strangers to our system he established a new ideal of a preacher, minister and priest. He easily won without any seeking a natural promotion in due time to the bishopric of a neighboring state.

7. His successor after a time was the Reverend George Worthington, whom Mr. Baldwin had casually met on a railway journey and marked in his mind for future notice. No Church clergyman of Michigan has such a record as pastor of a flock. He was also a wise master builder, and under his fostering favor three city missions, afterwards independent parishes, came into being. He too, like Armitage, went on to a higher post and became bishop in a neighboring state.

8. The Reverend Benjamin H. Paddock, who came from Norwich, Connecticut, to be rector of Christ Church, Detroit, in 1860, was a man of the world as well as a man of God. With Trowbridge as his senior warden and many willing helpers, he soon had the old frame church displaced by a fine stone chapel and the present stately church, and his parish

became one of the foremost in the land. In diocesan matters he was also a willing, enthusiastic, wise leader. If a parish was in danger he saved it by uniting stronger parishes to afford the needed aid. The clergy and laymen of the parishes in the country and the interior towns found him as ready to show hospitality and good will as the bishop himself. To this man of many gifts this article owes many of the facts of early Michigan Church history, for Paddock was the author of the admirable historical sketch of the diocese of Michigan in Gillespie's *Manual and Annals*. He was a leader in General Convention, and naturally went on to become the rector of Grace Church, Brooklyn Heights, and later bishop of Massachusetts. His son, Lewis H. Paddock, a Detroit lawyer, like his father valedictorian of his class at Trinity College, now serves the diocese as custodian of its great invested funds and secretary of the Diocesan Board of Trustees.

9. The Reverend George De N. Gillespie, instantly by his presence and demeanor making you think of the man of God, was for seventeen years the rector of Saint Andrew's Church, Ann Arbor. Through him the Church became known to many university students, as the parish also itself grew in importance. Conscientious, godly, almost austere, he yet won the love as well as the admiring esteem of all. It was not strange that he became the first bishop of the new diocese of Western Michigan, in the annals of which diocese his name is most largely written.

10. And now we write the last of those great names, that of Samuel S. Harris, second bishop of Michigan. He had been a Confederate Lieutenant Colonel, and then a lawyer in the South, but turned to the holy ministry, and soon made his mark in New Orleans and Chicago. When Bishop Harris came to Michigan in 1879 there was much latent power there

and much fallow ground. The young bishop was large, handsome, affable, eloquent, and led in a notable advance all along the line. During his administration of less than ten years the communicants of the diocese increased at the rate of seven to eight per cent. *per annum*, although the population of the state was increasing at the rate of only two per cent. When he died there was mourning in England as in America.

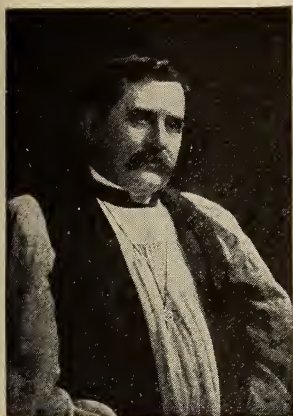
As this is not a complete Church history of Michigan, it is not possible to sketch the personality and work of the many other gifted and devoted men and women who might be named.

III. Michigan's Three Dioceses and Their Present Strength

There are now three dioceses in the state, that of Michigan with one hundred and twenty-two parishes and missions; the diocese of Western Michigan, with seventy-six parishes and missions; and the diocese of Marquette, which includes the whole Upper Peninsula and has sixty-two parishes and missions. The setting off of the two smaller dioceses has been justified by results though the masses are not yet reached for Christ and "there are many adversaries". The financial problem is the least.

The well-endowed Saint Luke's Hospital, Orphanage, and Church Home, and the two Arnold homes for old people, are all in Detroit. The Hobart Guild of Ann Arbor operates with some endowment Harris Hall for Church students at the great state university, the curate of Saint Andrew's being curator and student pastor. There are no Church schools in the diocese of Michigan.

The diocese of Western Michigan has an admirably fitted and managed Church school for girls in Akely Hall, Grand Haven, founded by Bishop Gillespie, and owing much to the devotion and ability of its principals, the Misses Yerkes.



Bishop C. D. Williams
Michigan



Bishop J. N. McCormick
Western Michigan



Bishop G. M. Williams
Marquette

THE PRESENT BISHOPS IN MICHIGAN

Several Church schools were planned and organized in Michigan, one for boys existing in Detroit for twenty-seven years, and other foundations were feebly laid for the Church in this wealthy state. Heaven knows why Michigan Churchmen looked so cautiously upon them, left them for merely private and individual support, and allowed them to disappear.

IV. *Some Elements of Power and Some Marks of Weakness*

At a distance of half a century from the above narrated events one can easily form intelligent judgment leading possibly to corresponding action. Five elements of power may be noted in the early Church history of Michigan:

1. There were daring, confident, devoted leaders, pioneers in the effort to establish God's Kingdom and our historic, apostolic Church among strangers to her ways.

2. The vision was not wanting. Plans were conceived for great things in the Name of Christ and of His Church.

3. Commanding sites were obtained in Detroit, and opportunities in new settlements and in the rural districts were sought and found.

4. The great and the small were invited and gathered in. There was little mark of superciliousness, and there was work among the common people.

5. In Detroit there was generous, large-hearted colonizing, the great mother church not grudging of her best to form powerful, independent daughter churches.

Feebleness eventually was shown in these things:

1. Pioneer aggressiveness was lacking when parishes, especially in the larger interior towns, became independent and strong. They failed to open up new missions and daughter churches for fear of weakening the mother church. Too many large towns of ten to thirty thousand inhabitants have practically but one Episcopal church. Its showy appearance of strength hides its lack of true vigor and healthy growth.

2. The distinctively rural population has been neglected. Schoolhouse missions there were, but they were all

How Our Church Came to Our Country

too few for so extended a farming community.

3. Convocations became formal, deans being chosen from great parishes where, naturally, as rectors they were already very busy men. Something better may be expected from our newly-introduced system of archdeacons or general missionaries, responsible each for purely missionary work only and having no large parish in charge.

4. Sunday-schools were slighted, made mere appendages or postscripts to the Church service, not inspected as to efficiency, allowed to become tiresome and perfunctory. Once in Michigan the Sunday scholars numbered four-fifths as many as the registered communicants; now in the diocese of Michigan they number only two-fifths, in the diocese of Western Michigan two-sevenths, and in the diocese of

Marquette nineteen-thirtieths of the number enrolled as communicants. This is a sore disease for which the thoughtful should find some remedy.

5. And where in Michigan are the enthusiastic young graduates of Church schools and colleges? A young girl just come home from a Church boarding school out west, established the charming and living rural parish at Grass Lake. But our boys and girls go to secular or denominational schools, where too often they misuse their freedom from home restraints, and come home emancipated from the yoke of Christ. Michigan allowed its Church schools to pine away and die.

It is for us to learn greater wisdom from the mistakes of the past and to foster and increase the rich inheritance we have received.

CLASS WORK ON "HOW OUR CHURCH CAME TO MICHIGAN"

PREPARATION FOR THE LESSON

IT would be well to exhibit to the class a map of the United States and a map of Michigan; the state arms of Michigan; and to have ready for reference a Church almanac. Ambitious students might read Parkman's *Conspiracy of Pontiac* and *The Jesuits in America*. Short and interesting lives of Father Marquette may be had. Answers to some of the questions may be found in any good encyclopedia.

QUESTIONS

I. Small Things, But a Great Future Foreseen

1. What is the device on the arms of the state of Michigan?
2. What is Michigan's rank as a state and Detroit's rank as a city?
3. Give the stories of La Salle, Jogues and Marquette.
4. What service was the first used by Protestant Christians in Michigan?

II. Ten Mighty Men of the Church in Michigan

1. When was Michigan admitted as a state and as a diocese?

2. Describe Bishop McCoskry.

3. Sketch the personality of any other Michigan Churchmen.

4. Could a diocese so weak as Michigan be admitted now?

III. Michigan's Three Dioceses and Their Present Strength

1. Name them and their location.
2. Name the present bishops of these three dioceses.
3. What Church institutions has the diocese of Michigan?
4. What Church school for girls in Western Michigan?

IV. Some Elements of Power and Some Marks of Weakness

1. Name the five elements of power.
2. Which of these five do you consider most valuable?
3. Is it worth while to found and sustain distinctively Church schools and colleges?
4. Would you like to live in Michigan?

How Our Church Came to Our Country

XXIV. HOW OUR CHURCH CAME TO MONTANA, IDAHO AND UTAH

By Bishop Tuttle

IT came there in 1867. Its coming was the fruitage of thirty-two years of seed sowing.

I. Bishops Scott, Talbot and Randall

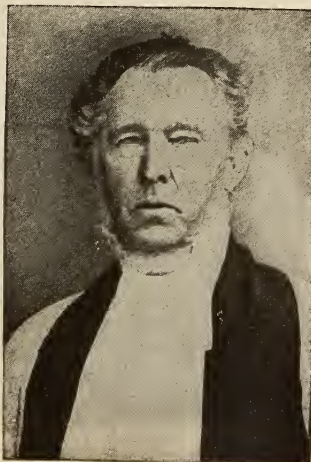
The first sower was Bishop George W. Doane. In the General Convention of 1835 in Philadelphia, he preached the Missionary sermon. Two principles he presented plainly and urged forcibly. One was, that the Church herself is the great Missionary Society, and that every baptized man, woman and child is a member thereof. The other was, that the bishop should be eminently the leader in missionary work; that he should be the one first sent, (the apostle), into a proposed missionary field. These principles were taken hold of and acted upon at once. In less than three weeks Jackson Kemper was consecrated to be the first missionary bishop, and was sent forth to the mission field of Missouri and Indiana.

The second sower was Bishop Scott. He was the eighth missionary bishop, consecrated in 1854. He came from Oregon over into Idaho in 1865 to visit Reverend Mr. Fackler who was a missionary in Boise City. He held services with him at Idaho City and Placerville, but fell ill and did not get down to Boise.

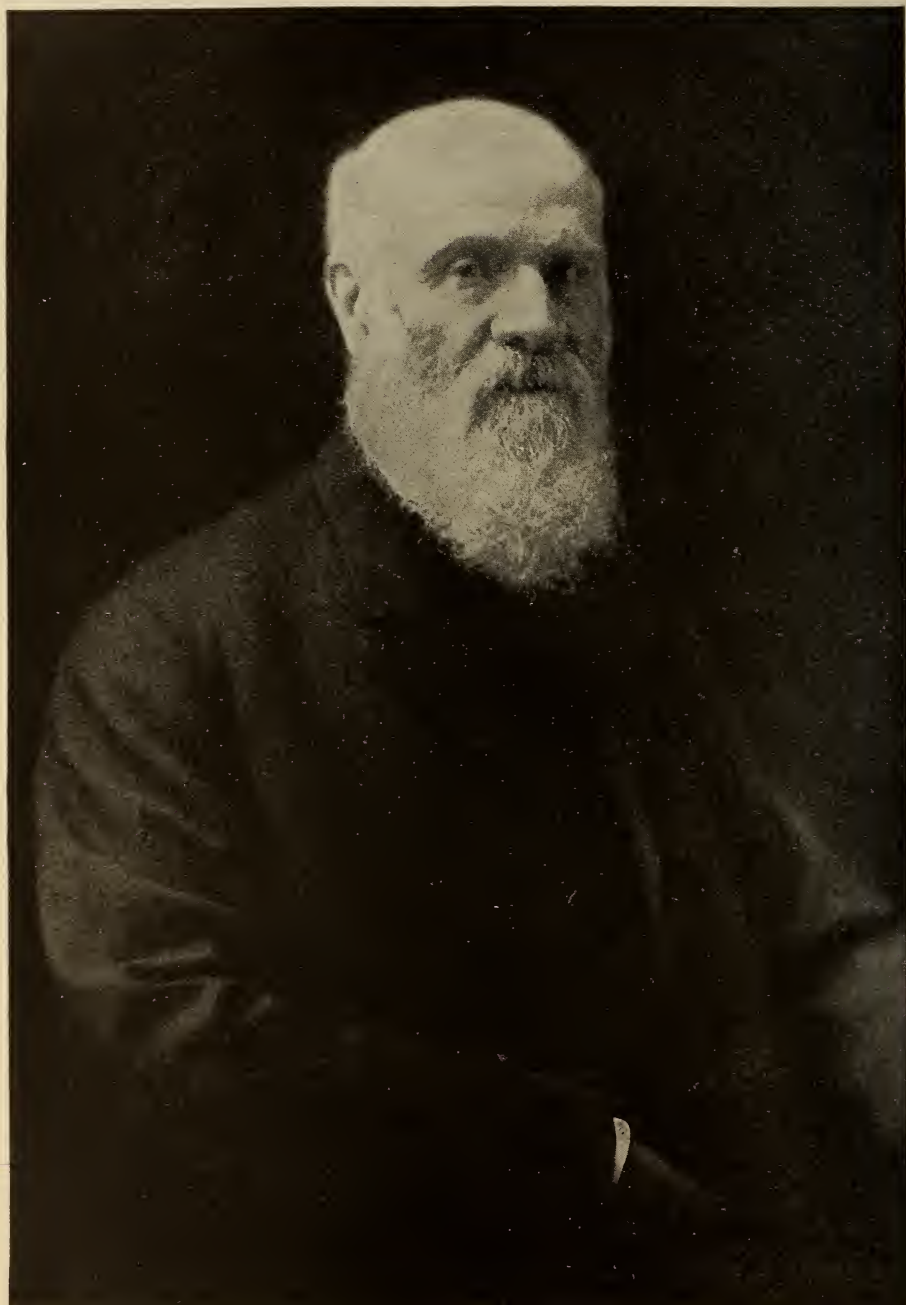
The third sower was Bishop Joseph C. Talbot. He was the tenth missionary bishop, consecrated in 1860. In twenty-five years we had consecrated ten missionary bishops. Bishop

Doane's second principle had been put into active and vigorous operation. Bishop Talbot's field was Nebraska, Dakota, Colorado, Montana, Idaho, Utah, Nevada, Arizona, New Mexico and Wyoming. For short, he was styled the bishop of all outdoors. I do not think he was ever in Montana or Idaho. He passed through Utah in the stage coach when going to and fro on a visitation of Nevada. But he held no services in the Mormon land.

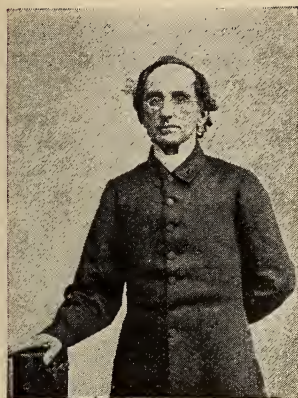
The fourth sower was Bishop Randall. He was consecrated in 1865 and was the twelfth missionary bishop. I do not think he ever visited Montana or Idaho or Utah. But he put himself in communication with individual Churchmen in these territories, and with his Denver clergyman, the



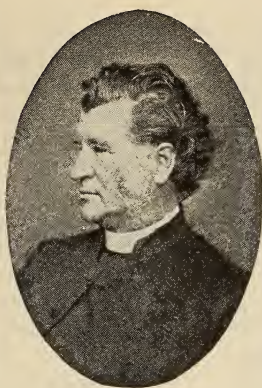
BISHOP SCOTT



THE RIGHT REVEREND DANIEL SYLVESTER TUTTLE, D.D., D.C.L., LL.D.
Presiding Bishop of the Church



BISHOP RANDALL



BISHOP JOSEPH C. TALBOT



BISHOP TUTTLE

Reverend H. B. Hitchings, was particularly interested in planning for missionary work in Utah.

I may be pardoned for putting down here a humorous incident. Dr. Randall, when chosen bishop of Colorado, was a rector in the city of Boston. He was middle aged, and had need for a wig, and wore one. A young friend with artistic skill pictured a cartoon representing the first meeting of the bishop with the Indians of his field. One of their number, scalp loving and overbold, twists his fingers in the bishop's hair. The wig comes off in his hand. The immense astonishment depicted in the faces and mien of the group of savages over a scalp secured without a knife was most amusing, and made Boston merry for many a day.

II. Mr. Fackler

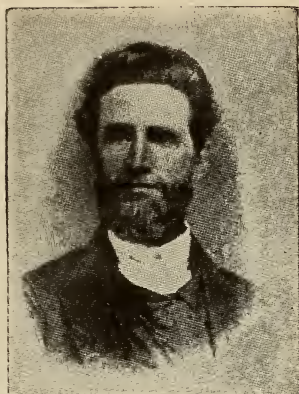
The fifth sower was the Reverend Saint Michael Fackler. He was an Oregon missionary coming there from Missouri. In 1864 he went from Oregon up into Idaho and settled at Boise City. He stayed there two years and built the little frame church which the people insisted upon naming Saint Michael's. Early in 1867 he took passage by California and the Isthmus of Panama for a visit to "the States". In and about Panama and aboard ship

there was much cholera and fever. Pastor and friend and nurse he did assiduous duty. Then the disease struck him and he died and was buried at Key West. He was "a good man and full of the Holy Ghost and of faith."

Of all the sowers, Mr. Fackler was the only one who did local work in the field, and he for only two years. He showed wisdom in founding Church work in Boise. Idaho City, fifty miles distant, was near the rich placer mines and was a populous and prosperous town, and Boise was only a hamlet of cabins. His first thought was, "I ought to go to Idaho City and begin work there, because there are the people." His second and better thought was, "Boise is in the valley. The fruits and growths of the future will make it a permanent place. I'll stop and begin the work here." Time has vindicated the wisdom of his decision. To-day Boise is a flourishing city of thirty or fifty thousand people, and the capital of the state. Idaho City, in the mountains, is a decayed and deserted mining camp.

In another matter unwisdom was shown. He built the little church and he fed the little flock with pastoral care and love, but he laid no claim upon the milk of the flock. He contented himself with receiving the

How Our Church Came to Our Country



THE REVEREND ST. MICHAEL FACKLER

stipend from the missionary society, and he did not ask the people for any salary. The mistake, however, could hardly be blamed upon him. There was need of a bishop there to claim and get for him some pay from the people that he could not well claim and get for himself. And there was no bishop. Bishop Doane's second principle had not yet gotten into an all-round application. But a mistake it was. Whoever will think the matter out will come to the conclusion that, among American people anyway, wherever missionary work is done, the people ministered to should be privileged to help support the minister. What costs nothing is little valued. And not to be giving for the every day support of religion is spiritually unwholesome.

III. Bishop Tuttle in Montana, Idaho and Utah

I was consecrated bishop, the missionary bishop of Montana with jurisdiction also in Idaho and Utah, in Trinity Chapel, New York City, on May 1, 1867. I was the fourteenth missionary bishop. About the same time, Mr. Fackler, busied to the last with unselfish care for others, died at Key West, Florida.

In my case, therefore, Bishop Doane's second principle was fol-

lowed to the very letter. Never had a clergyman of our Church before me set foot upon the soil of Montana. Bishop Talbot on his stage coach journey to Nevada had eaten a few meals in Utah and that was all. Once a clergyman of the Church of England had preached in the Mormon tabernacle at Salt Lake. He was the Reverend Mr. Sheepshank crossing the continent *en route* to his missionary field. He stayed over Sunday in Salt Lake City and Brigham Young invited him to preach in the tabernacle, and he did so. Subsequently he became the bishop of Norwich in England. Nothing came of the tabernacle sermon except that Brigham made some fun over it before "the saints" on the next Sunday afternoon.

So nothing whatever of missionary work had been done either in Montana or Utah, and the one worker who had done something in Idaho was dead in Florida. It was to be clearly a case of bishop first in the field.

Yet I was not first of all. Reverend George W. Foote, a brother of Mrs. Tuttle, and Reverend T. W. Haskins, a young deacon, a close friend of Mr. Foote, had left New York together on April fifth, and had reached Salt Lake City, the one on the third and the other on the fourth of May, while I did not reach there until July second.

They set themselves to work promptly and earnestly. A Sunday-school of fifty was ready at their hands and was turned over to them. This Sunday-school had been started under the Reverend Mr. McLeod, a Congregational chaplain stationed at Camp Douglas, an army post two or three miles from the town. The superintendent was Major Hempstead, a Gentile lawyer. Mr. McLeod had gone east in 1866, and he did not come back. The Sunday-school met in Independence Hall which had been erected by the Gentile citizens of Salt Lake, many of them Jews. By a

How Our Church Came to Our Country

strange nomenclature, the Jews of Utah are all "Gentiles". Mr. Foote began the regular services of the Prayer Book in Independence Hall in May, 1867, and never has Salt Lake seen a Sunday since when they have been omitted.

On July first, the day before my arrival, a day school was opened with sixteen scholars. For twenty-five years Saint Mark's School kept steadily open and it educated thousands of the future citizens of Utah.

In the main I am not in favor of setting up Church schools in our midst. An American atmosphere and a democratic wholesomeness pervade our public schools, in an admirable way. We should be content that the details of religion be taught in our Sunday-schools and our homes. But we found in Utah no good public schools, in fact, almost no schools whatever. It seemed incumbent on us to help to supply the great lack, by opening parish schools. The universal testimony is that our schools did great good. Now, the public schools of Utah are really among the best in the United States. Our parish schools are not needed. We are proud of the public schools and humbly grateful that we helped in early days to set the pace and standard of them in several of the Mormon towns, and our Saint Mark's Hospital is a like example set in early days.

Mr. Foote had served under Dr. Alexander Vinton in Saint Mark's in the Bowery, New York City. Mr. Haskins was the nephew of the famous pastor, Dr. Haskins, of Williamsburg (or East Brooklyn), New York. So the two named the baby mission Saint Mark's before I got there.

Our Utah work, as every one knows, is a peculiar work. In doing it there has been no nurturing of hate, and no breaking of the bonds of reasonable neighborliness and good will. Today we have four churches in Salt Lake City, a bishop and fifteen clergy in the state; in spite of the overwhelming

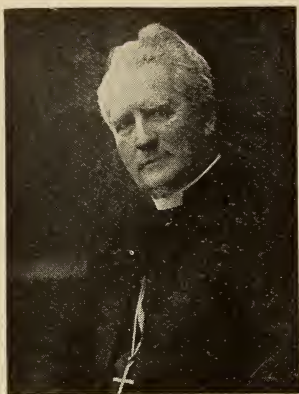
number of Mormons, one out of every 281 of the inhabitants of the state is a communicant of our Church, while in the state of Missouri we are not much ahead—one in 251.

Into Montana I entered on July 18, 1867, in the midst of a snowstorm—a rather cold welcome extended to its bishop, I thought. The Reverend E. N. Goddard was with me. On Sunday, July twenty-first, at Virginia City, the capital, we held the first Prayer Book services of the state (or the territory, as it was then). In a fortnight we went over to Helena. After staying two Sundays I left Mr. Goddard to begin missionary work there, and I went back to Virginia City. The month of October I spent in Idaho, then came back to Virginia City and stayed there for the winter and spring of 1867-1868.

That winter, lived in my log cabin, was an education to me. To learn to know the miners and to discern the wholesomeness and helpfulness and kindness and goodness hidden under their wildness and wickedness; to visit the sick and sad and to see their tears and to receive their thanks and to guide their prayers; to find almost human companionship and sympathy in my cat Dick in the loneliness that would beset me; and to gather funds and build a little church, the first one in Montana, and to enter it with every bill settled and not one cent in debt—these were my experiences and they were indeed nothing less than a most valuable education.

So came our Church to Montana, and it has stayed there and grown there and uplifted its head in strength and vigor there. One out of every ninety-three of the population of Montana is a communicant of our Church. This is a percentage almost three times stronger than that of the state of Missouri. Dear old Montana! I was named for her fifty years ago. There are loving deeps in which she is held in tender and sacred memory.

How Our Church Came to Our Country



BISHOP ETHELBERT TALBOT

Into Idaho I entered first October 12, 1867 (except that in going to Montana the stage route took us through a part of Idaho). Here not only had Mr. Fackler and Bishop Scott preceded me, but Mr. Miller was ahead of me. The Reverend G. D. B. Miller was pastor of the parish, adjoining mine in Otsego County, New York, when I was chosen bishop. He said he would go west with me. Just before we started he married the sister of Mrs. Tuttle. He and Mr. Goddard and the wife of the Reverend G. W. Foote and Mrs. Tuttle's youngest sister, Sarah (now Mrs. White), were with me to enter Salt Lake City, July 2, 1867. From there Mr. Miller went on to Boise City and took charge of Saint Michael's Church. So he had been pastor there for more than three months when I arrived in October. He stayed in Boise six years, a pastor greatly beloved. He started and sustained a parish school. For part of the time, Reverend Henry L. Foote, his brother-in-law, was his helper. The evangelization of all Central Idaho, including Boise Basin (Idaho City, etc.) the Owyhee Country (Silver City, etc.) and Boise Valley, was largely the work of Mr. Miller. In 1873 he went as a missionary to Japan for three years. Then he returned to me and became the honored and be-

loved head of Saint Mark's School, Salt Lake City, and when I came to Missouri, he followed after me, and died the rector of a church in the suburbs of Saint Louis. Save for the Japan sojourn he was by my side for forty-five years and more, a devoted brother and most efficient helper. My heart keeps steady step with my grateful and loving memory of him.

Southern Idaho was filled almost entirely with a Mormon population. Northern Idaho has its closest affiliations with Oregon; and up to 1880, when I was relieved of Montana, Bishop Morris made visitations for me, and the Reverend Dr. Nevius did the missionary work in Northern Idaho.

Nevertheless, Idaho has lived Church-wise and grown, and now has one communicant for every 151 of her population, being behind Montana in numerical Church strength, but quite ahead of Utah or Missouri.

For thirteen years I had charge of Montana, Utah and Idaho; then for six years and more of Utah and Idaho, that pioneer hero, Bishop Brewer, coming in to take Montana. Then I turned away eastward, coming to Missouri thirty-one years ago.

Eight bishops have served in the goodly heritage of Montana, Utah and Idaho. Three are dead, Brewer, Leonard, Spalding. Three are in the field, Funsten, Faber, Jones. Two are out—Tuttle and Talbot—lovers, but not possessors. If the eight could be together their clear singing in unison would be, "The lot is fallen unto us in a fair ground; yea, we have a goodly heritage."

IV. "Two Words"

One of the eight, in closing this final article of the series on "How Our Church Came to Our Country", asks to add two words, because they are words of cheer and comfort.

The first word tells of how men spring forward to the help of the



BISHOP FUNSTEN
Idaho



BISHOP FABER
Montana



BISHOP JONES
Utah

Church to fill vacancies as they arise. Eight young men, all of them, except one from our schools in Utah, became ministers—C. G. Davis, S. Unsworth, F. W. Crook, L. Eilberson, F. Norris, J. W. Higson, W. Houghton, J. Hyslop. There may be others whom I do not recall. Two are dead, Davis and Houghton. The others are in active duty.

The second word tells how money has come forth steadily, helpfully and generously for missionary work. I write in my summer cottage away from my books and accounts. But without whipping my memory to any extreme degree I recall how as much as three hundred and fifty thousand dollars were put into my hands as "specials" when I was missionary bishop, and what some of them were:

Forty dollars per year for scholarships in our Saint Mark's School, Salt Lake, and our Ogden and Logan and Plain City Schools from hundreds of Sunday-schools, and men and women (specially women) throughout the East.

Twenty-five thousand dollars from the Misses Mount, New York City, to build Saint Paul's Church and rectory, Salt Lake, and the rectory at Ogden.

Twelve thousand dollars from the Hamersley family, New York City, to build the Church of the Good Shepherd, Ogden.

A house and lot, valued at one thousand five hundred dollars for a rectory at Virginia City, Montana, from Mr. Gamble, a Presbyterian.

One thousand five hundred dollars for the Church of the Good Samaritan, Corinne, Utah, from Mrs. Robert Minturn of New York City.

Five hundred dollars toward building the Church of the Holy Spirit, Missoula, Montana, from Mr. Elbridge T. Gerry of New York City.

One thousand dollars once and again, and one thousand five hundred dollars specially to buy the "old tannery" in Ogden, from Mr. John D. Wolfe of New York City.

Five hundred dollars for endowment of a scholarship in Saint Mark's School, Salt Lake, from Mrs. Mary J. Bradford of Cleveland, Ohio.

Five thousand dollars for help in building Saint Mark's Cathedral, Salt Lake, from Mrs. W. Welsh of Philadelphia.

Two hundred and fifty dollars for a bishop's chair for Saint Mark's Cathedral, from Mr. H. O. Moss of New Berlin, New York.

How Our Church Came to Our Country

One thousand dollars for the altar window in Saint Mark's Cathedral, Salt Lake, and another one thousand dollars to help build Saint James's Church, Deer Lodge, Montana, from Batavia, New York, in memory of the Reverend Morelle Fowler.

One thousand dollars from Admiral Selfridge of the U. S. Navy, for a fund for Saint Mark's Cathedral, the proceeds to be given to the poor.

Fifty thousand dollars in later years to Christ Church Cathedral, Saint Louis, Missouri, from Mr. Charles D. McLure, a Montana miner.

How kind and generous Church folk have been!

"O, that men would therefore praise the Lord for His goodness; and declare the wonders that He doeth for the children of men!"

CLASS WORK ON "HOW OUR CHURCH CAME TO MONTANA, IDAHO AND UTAH"

PREPARATION FOR THE LESSON

BISHOP Tuttle's *Reminiscences of a Missionary Bishop* will give the best preparation for the teaching of the lesson as there is so much of personal interest therein. Refresh your memory as to the details of the "apportionment" and learn the latest figures as to the standing of your own parish and diocese. (Your rector can give you this information.) The Board of Missions publishes some leaflets dealing with the subject of the apportionment. If you need any of these, they will be sent, postpaid, upon request. Address the Literature Department, 281 Fourth Avenue, New York City.

THE FIRST FIVE MINUTES

Bring out some of these facts: Montana contains 146,201 square miles, was made a state in 1889 and a diocese in 1904. Idaho contains 83,354 square miles, was made a state in 1890 and a separate missionary district in 1907. Utah contains 82,184 square miles, was made a state in 1896 and a separate missionary district in 1907. Bring out the contrast in equipment of men and means today (see any Church almanac) as compared with the field when Bishop Tuttle was sent to care for it all! Mention Bishop Brewer of Montana and the fact that he was the wise founder of the apportionment.

TEACHING THE LESSON

I. Bishops Scott, Talbot and Randall.

1. What points did Bishop Doane emphasize in his sermon at the General Convention in Philadelphia in 1835?
2. Who was the first missionary bishop sent out by our Church?
3. Tell what you can of the bishops who visited Montana, Idaho and Utah before 1867.

II. Mr. Fackler.

1. Tell what you can of Mr. Fackler's work in Idaho.
2. Where else have we studied about his work? (See *THE SPIRIT OF MISSIONS*, March, 1917, page 197.)

III. Bishop Tuttle in Montana, Idaho and Utah.

1. In what year was Bishop Tuttle consecrated bishop?
2. Tell of his first winter in Montana.
3. What other incidents of those early days can you mention?
4. Who is the present bishop of Montana? Idaho? Utah?

IV. "Two Words".

1. What "two words" does Bishop Tuttle add?
2. In what way is it possible for even girls and boys to give their lives to Church work?
3. What gifts of money may the children of the Church make to help extend the Kingdom of God?
4. How many boys in your parish are going to study for the ministry?

How Our Church Came to Our Country

XXV. HOW OUR CHURCH CAME TO MAINE*

By Marguerite Ogden

I. Earliest Clergymen

A GLANCE at the map of the United States will reveal the state of Maine in the extreme northeasterly corner—just the point that voyagers from England in the early seventeenth century might touch upon. Thus it happened in 1605 that an expedition under George Weymouth landed on the coast of Maine and explored “the most excellent beneficyall river Sachadehoc”, (now known as the Kennebec River) and on the occasion of a Church service it is mentioned that there were two Indians present “who behaved themselves very civilly, neither laughing nor talking all the time”. This is probably the first religious service of the English Church held on the coast of New England. It is important to note this because it is usually assumed that as Maine was for many years a part of the Massachusetts colony, its religious beginnings were necessarily Puritanical.

The next attempt at colonizing this portion of our country, then known as Northern Virginia, was made by George Popham in August, 1607. According to the record, the company of which he was president came to a “gallant island, and on a Sondag the chief of both the shippes with the greatest part of all the company landed on the island where the cross stood, the which they called St. George’s Island,

and heard a sermon delivered unto them by Mr. Seymour, his preacher, and so returned abourd again”. This was what might be called the first Thanksgiving service, and the cross alluded to is the one previously erected by Weymouth. “And about two months later”, the journal states, “a Fort was trencht and fortified with twelve pieces of ordinaunce, and they built fifty houses therein, besides a church and store-house”. The above diary establishes three interesting facts of Church history in Maine: one, that the first known act of worship in the state was the planting of a cross by an early navigator; second, that the first service recorded here was by a priest of the Historic Church; and third, that this inauguration of our Church took place some thirteen years before the landing of the Pilgrims at Plymouth.

But the story of this colony is brief. Because of the hardship that befell the enterprise, the unusual severity of the weather, for which they were unprepared, and the death of President George Popham, the settlement was abandoned in 1608, and the colonists with their clergyman returned to England. This clergyman, Richard Seymour, is entitled, however, to a special place of honor as the first preacher of the Gospel in the English tongue within the borders of New England.

The next mention of a clergyman in the district of Maine is found in connection with the royal grant made to Fernando Gorges to establish a settlement at Winter Harbor on the Saco River, and “to nominate ministers to

*Some of the material here incorporated was assembled by the Reverend William F. Livingston of Hallowell, Maine, who had been asked to write the article, but on account of severe illness was unable to proceed with the work.

How Our Church Came to Our Country

all the churches that might be built within the province". William Morrell was sent over with authority to superintend the churches and although his office was ineffectual, and he is said to have spent his time preserving peaceful relations with the Puritans, studying New England scenery, and in his "melancholy leisure" composing a Latin poem, yet his mere presence proves the claim of the Church of England to a care for the spiritual interests of the Maine colonists.

Richard Gibson comes to our notice as the first clergyman to exercise in a practical way the duties of a parish priest in Maine. In 1636 we find his name associated with a settlement at Saco, owned by an English merchant, Mr. Trelawny. Mr. Gibson lived, apparently, on Richmond Island, which lies on the southeasterly side of Cape Elizabeth near Portland. He had under his charge an enterprising company of men engaged in the fishery business. He was most acceptable to his flock, if one may judge from a letter of the agent to the owner of the settlement as follows: "Our minister is a fair condition man, and one that doth keep himself in very good order, and instruct our people well, if please God to give us the grace to follow his instructions". Unfortunately, Mr. Gibson was not as conciliatory in the exercise of his duties as Mr. Morrell had been. He was bold and decided in the expression of his opinions, and in his loyalty to the English Church. This brought him into controversy with a Puritan minister of Dover, and he was brought before the court of the Massachusetts Colony to be tried on this charge, viz.: "He being wholly addicted to the hierarchy and discipline of England did exercise a ministerial function in the same way, and did marry and baptize at the Isle of Shoals which found to be within our jurisdiction". After several days' confinement, he was allowed to go free without fine or punishment upon condition

that he leave the country, and this he did, never to return to the colonies.

Robert Jordan, who succeeded Mr. Gibson, was a prominent and influential man in the annals of western Maine. He may be claimed, too, as the first clergyman to settle permanently in the district. He married and died in New England, throwing the whole force of his strong personality into the new life, both secular and religious. Through his marriage with the daughter of Mr. Winter, the agent of the settlement, he became a man of large property, and set himself stoutly to resist the encroachments of the Massachusetts Colony into Maine. This, coupled with his zealous adherence to the Episcopal Church, brought him into constant disfavor with the Massachusetts government. He was frequently censured for exercising his ministerial office in marriages, baptisms, and other acts. The accompanying cut of the font brought by Mr. Jordan from England looks more like an alms basin than the fonts used in churches nowadays. It was after baptizing three children in this font in Falmouth in the year 1660 that he was summoned before the general court in Boston and required to desist from such practices in the future. Apparently, he paid little attention to the warning, for he continued his priestly duties among the inhabitants of Scarborough, Casco (now Portland), and Saco. His good common sense, quite in advance of his time, is shown by the incident of his incurring the enmity of his neighbors by refusing, when one of his cows died, to have an old woman, who was supposed to have cast the evil eye on it, tried for witchcraft. Mr. Jordan's house was burned in the Indian war incited by King Philip, and he barely escaped with his family to Newcastle, New Hampshire, where he finally died in 1679 at the age of sixty-eight, so enfeebled in the use of his hands that he was unable to sign his will. He left



FONT USED BY THE REVEREND ROBERT JORDAN

After baptizing three children in 1660 he was summoned before the General Court in Boston

six sons from whom have descended thousands of the name. It is said that at one time in Cape Elizabeth there were nine Nathaniel Jordans, distinguished by different epithets.

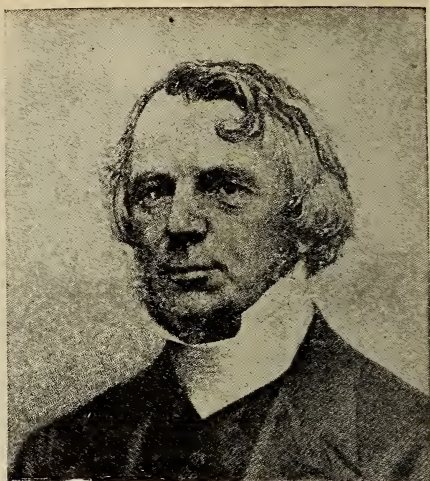
II. *The First Two Parishes*

After the death of Mr. Jordan, the regular ministrations of the Church in Maine were suspended for eighty years. Then the Society for the Propagation of the Gospel in Foreign Parts sent William McClenachan as a missionary to Frankfort (now Dresden) and Georgetown. He was not well-fitted to this task, and after four years departed, to be succeeded by Jacob Bailey, known as the "frontier missionary". He had the spirit of a pioneer, and was a man devoted to his people and his work, who labored with untiring zeal amid great difficulties of nature, and sectarian prejudice. He extended his efforts to Sheepscote, Harpswell and Damariscotta. He also preached in Gardinerstown, and in 1772 dedicated Saint Ann's Church there. The church in Gardiner, both for its clerical and lay supporters, deserves more than a passing mention,

for it has occupied, since its inception, a prominent place in the annals of Maine Church history. The first church building, Saint Ann's, was erected largely through the instrumentality of the Gardiner family, from whom the town was named; and in the will of Dr. Gardiner instructions are given to his heir "to complete the church of St. Ann's out of his personal estate. Twenty-eight pounds sterling are to be paid annually and forever to its minister". This building was burned in 1793 by a madman who thought he was commissioned from on high to burn the church and murder its minister. A new Saint Ann's was built the next year by courageous townspeople and a parsonage given by Mr. William Gardiner, and a rector called at the munificent salary of seventy-two pounds sterling. The position of the Church in the community at this early date can be gained from this suggestive paragraph quoted from the history of the parish: "It is a noticeable fact, in a time so deeply scarred with traces of religious battles as were the years between 1790 and 1820, that Maine's Episcopalians should have kept such a neutral ground. Not only did our



REVEREND PETRUS S. TEN BROECK



BISHOP GEORGE BURGESS

people invite the co-operation of the sects, but they also found much to admire in their beliefs". This seems to savor of present day faith and order, so actively being promulgated by one of Maine's present representatives in the General Convention, Mr. Robert H. Gardiner.

Gideon W. Olney began a prosperous and happy rectorate in 1817; the success of it coming not more from the talented and persuasive minister than from the able support given him by his senior warden, Mr. Robert Hallowell Gardiner, of whom it has been said "the beauty of Mr. Gardiner's character found its best expression in his future dealings with the House of the Lord. For nearly sixty years he was the stay of Gardiner's church, and a staunch supporter of her teachings in many parts of the country. Both the clergymen of the parish and those who have visited the place bear grateful witness to his tireless hospitality and precious friendship". The need of a larger church became evident and the present Gothic edifice, Christ Church, built of stone from the vicinity, was consecrated by Bishop Griswold on Saint Luke's Day, 1820. This

parish under its succession of able rectors led in many movements of the day which seem to us to have always been part of the Church. Here was started one of the first Sunday-schools in New England; its rector and vestry in 1835 were among the most ardent supporters of the Maine Missionary Society; one of its rectors, Joel Clapp, was the first to adopt the white surplice for the black gown. In 1847, it became the parish of the first bishop of Maine.

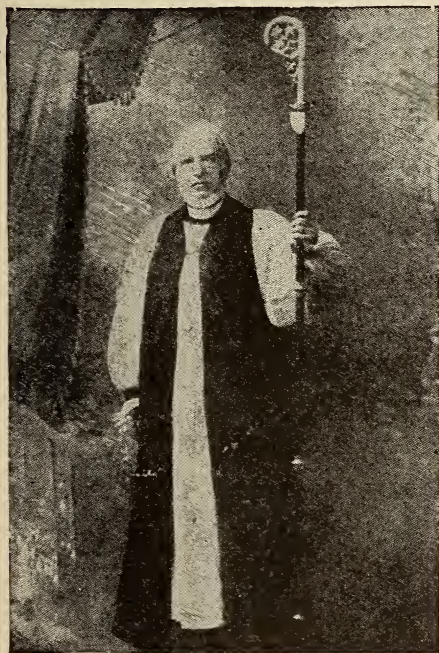
The first record of the renewal of the services of the Church at Falmouth (now Portland) occurs some seventy-nine years after the death of Mr. Jordan, in the journal of the Congregational minister of the place. About this time, the Reverend Mr. Brockwell of Trinity Church, Boston, visited the town as chaplain of Governor Shirley, and, according to the journal, "carried on in the Church form" and "gave great offense as to his doctrine" (that is, to the Congregationalists). Ten years later, a large number of persons declared in writing their desire that the new meeting house, about to be erected in Falmouth, be devoted to the services of the Church of England, and

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it appears from the record that in 1756, John Wiswall, who was pastor of the new Casco parish (Congregational), declared for the Church of England, and accepted a call to the new church. As there was no bishop in this country, he was obliged to make a voyage to England, a matter of some seven months, for his ordination, whence he returned to be the first rector of this parish, and also a missionary aided to the extent of twenty pounds by the S. P. G. From this beginning the Church went through many vicissitudes, both temporal and spiritual. The first edifice was burned, when the British attacked Portland in 1775, and during the period of the Revolution the activities of the parish were almost suspended. A new building was erected, however, in 1789, and occupied until replaced by a brick structure in 1803. It is an interesting comment upon the management of Church affairs in these early days to find that



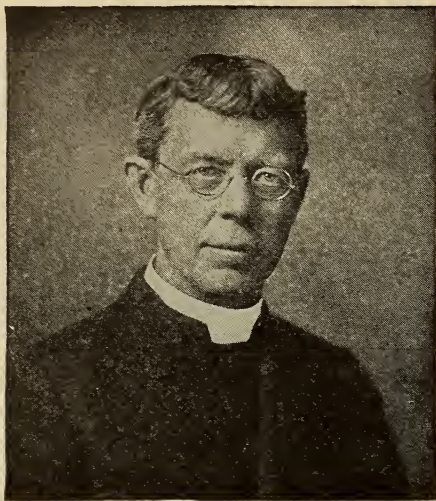
SAINT LUKE'S CHURCH, MACWAHOC
The quarterly meeting of the Woman's Auxiliary, 1917, which met in this building erected by prayer



BISHOP HENRY ADAMS NEELY

the members of this Saint Paul's Church were taxed by the government for the support of the First Parish (Congregational) as well as by choice obliged to contribute to the maintenance of their own worship. After an unsuccessful appeal to the Massachusetts court to be released from this assessment, the First Parish with great fairness voted to return these taxes to the Episcopalians, less the expenses of collection. This church met with various fortunes in its changing rectors until in 1818 it called Petrus S. Ten Broeck, who remained for thirteen years and did much to build up the Church and to lay the foundations of the diocese as well. In 1839, it was found expedient chiefly for financial reasons to form a new parish called Saint Stephen's which continued to worship in the same building until it was destroyed in the fire of 1866.

How Our Church Came to Our Country



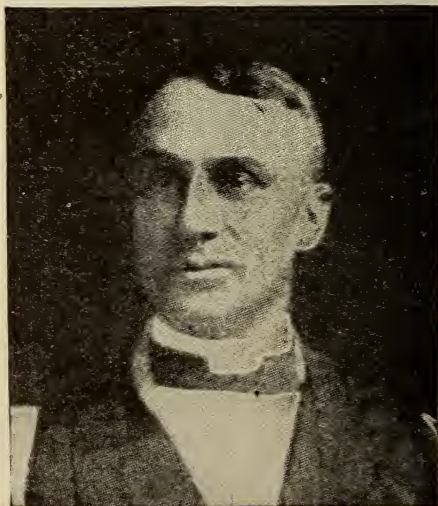
BISHOP CODMAN

III. Formation of the Diocese

The district of Maine was admitted as a state in 1820, and one month later Bishop Griswold of the Eastern Diocese, comprising all New England except Connecticut, wrote Mr. Ten Broeck, rector of Saint Paul's, Portland, requesting that the few churches in the new state of Maine choose delegates to meet at Brunswick on the first Wednesday of May and form themselves into a regular convention of the Protestant Episcopal Church. This was accomplished chiefly through the zeal and energy of Robert H. Gardiner of Gardiner, and Simon Greenleaf of Portland. The convention assembled with its clerical and lay delegates from the then two existing parishes in Maine—Christ Church, Gardiner, and Saint Paul's, Portland—and proceeded to draw up a constitution and elect as delegates to the General Convention about to meet in Philadelphia the Reverend Mr. Ten Broeck and Mr. Gardiner. The acts of this small assembly read quite like similar ones today, particularly a vote to bring up the subject of Prayer Book revision at the next General Conven-

tion. The diocese of Maine continued to be part of the Eastern Diocese from 1820 to 1847: twenty-two years under the episcopal supervision of Bishop Griswold and four years with Bishop Henshaw of Rhode Island acting as provisional bishop of Maine. During this period the number of clergy had increased from two to ten, there were six churches, and a missionary society had been formed that expended between six and seven hundred dollars a year.

It was to this small but virile church that George Burgess, rector of Christ Church, Hartford, was called to be the first bishop in 1847. Too much cannot be said of the wisdom and tact, not to speak of the godly grace, that he exercised in laying the foundations of the present church in Maine. He was rector of Christ Church, Gardiner, and travelled from that center with untiring energy over the whole state, and this at a time when there were but few miles of railroad even in the most populous county. He never mentioned his hardships, and apparently forgot the unpleasant features of his work in



BISHOP BREWSTER

Transferred from Western Colorado in 1916



SAINT LUKE'S CATHEDRAL, PORTLAND

writing books and poetry in his leisure moments. His task was by no means easy, as there was much prejudice in Maine against the Episcopal Church. Bishop Burgess's generous and fraternal spirit overcame to a large degree this unfriendly feeling. He was peculiarly fortunate in gathering around him a company of clergy of strong personality, many of whom became distinguished in various fields of Church work. Among these were: Dr. Ballard, John Cotton Smith, Alexander Burgess (later first bishop of Quincy), William E. Armitage (later bishop of Wisconsin), Thomas March Clark (later bishop of Rhode Island), Bishop Horatio Southgate, John Franklin Spalding (later bishop of Colorado). Bishop Burgess found committed to his charge seven parishes. At the time of his decease, the number of clergy and parishes had almost trebled. As there was no fund for the support of the bishop, he began such a fund. When he died he made liberal additions to it by his will.

IV. Later Days

The second bishop of Maine was Henry Adams Neely, called to the diocese from Trinity Chapel, New York. His strength both mental and physical, and his directness of method and speech contributed admirably to the mutual understanding of this chief pastor and his people. While constantly extending the local missionary work of the Church with practical enthusiasm, Bishop Neely laid great emphasis on Church education. His ready sympathy went out to the intellectually ambitious boys and girls who, on account of the great distances and consequent expense, could not satisfy their yearning for higher education. He established with effort and constant worry for their financial support a boys' preparatory school in Presque Isle, and a girls' school in Augusta. During his episcopate, which lasted thirty-two years, the Church steadily enlarged its influence. In Aroostook County, that fair land of

How Our Church Came to Our Country

lumber and potatoes on the northernmost limits of this state, there had been but one church at Houlton, started in 1843 by John Blake, a chaplain of the U. S. A. who was stationed at the barracks there and who became so much interested in the local work that he willed his property to its support. Under Bishop Neely, to this one were added five parishes and missions.

One of the needs of the diocese which forced itself upon Bishop Codman when he came to Maine in 1899 was that of proper housing for the clergy, and he set himself with measurable success to provide rectories for every church and mission in the diocese. Through his determination Maine relinquished all aid from the Board of Missions, and became an independent diocese. But the effort to accomplish this did not lessen missionary work in the state. He opened to wider endeavor the region beginning at Loweltown on the extreme western border and extending a hundred miles east to Kingman, called the Central

Maine Mission. Of the building of the last church in this section at Macwahoc, the story runs that when the bishop visited the town, in company with his able and devoted missionary, the Reverend A. E. Scott, he found a small Sunday-school started by a Canadian woman, who would have her children taught the Catechism. They told the bishop that they wanted a church as there was no building for religious purposes in the town, and he said: "If you really want a church, pray for it, children, pray with all your might, and it will come". And it *did*, through the instrumentality of the Maine Junior Auxiliary and some of its friends.

The diocese of Maine covers a large area, and Bishop Codman travelled over it almost to his last hour.

After the death of Bishop Codman, the Right Reverend Benjamin Brewster, then missionary-bishop of Western Colorado, was transferred to the diocese of Maine, and in June, 1916, became its fourth bishop.

CLASS WORK ON "HOW OUR CHURCH CAME TO MAINE"

PREPARATION FOR THE LESSON

READ any history of the settling of New England; *Memoir of Bishop George Burgess*; Ballard's *Early History of the P. E. Church in the Diocese of Maine*, Gilmore's *History of Christ Church, Gardiner*. Proceedings of the Maine Historical Society, Reports of diocesan conventions.

THE FIRST FIVE MINUTES

Have the children find Maine on a map, giving its relative position to England and the United States. Ask if any of them have spent a summer in Maine. Ask them to look up the 308th Hymn, and see who wrote it.

TEACHING THE LESSON

I. Earliest Clergymen.

1. To what church did the first settlers of Maine belong?
2. When the expedition under George Popham landed, what did they find?
3. Who was the first preacher of the Gospel in English in New England?

4. Who was the first clergyman to settle for life in Maine? Tell some incidents of his life.

II. The Two First Parishes.

1. Who was called the pioneer missionary?
2. What church on the Kennebec River did he found?
3. How many years elapsed after the death of Mr. Jordan before there was a church service in Falmouth?
4. Where was Mr. Wiswall ordained? Why?

III. Formation of the Diocese.

1. What diocese first included Maine?
2. What two parishes were represented in the first diocesan convention?
3. Who was the first bishop of Maine?

IV. Later Days.

1. Who was the second bishop of Maine? What work did he further?
2. Tell the incident of the mission church at Macwahoc? Who was the bishop that told the children to pray?
3. Who is the present bishop of Maine?

How Our Church Came to Our Country

XXV. HOW OUR CHURCH CAME TO DELAWARE

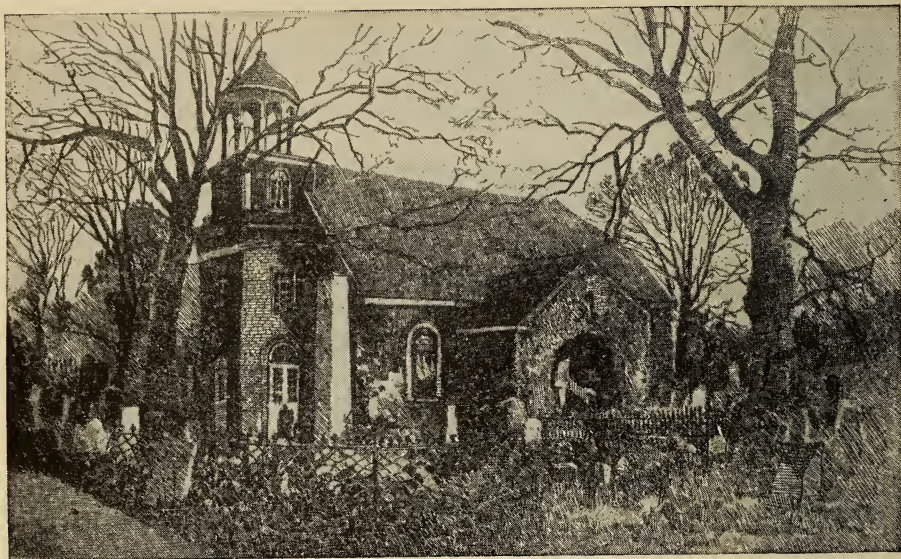
I. The Settlement of Delaware

THE territory bordering the lower Delaware and Delaware Bay, extending from Pennsylvania to Cape Henlopen, was settled successively by Dutch, Swedes and English. Here as elsewhere the settlers brought their religion with them and established missions of the European Churches in which they had been reared. The Dutch, first at Swaanendael (Lewes) in 1635, and later at Nieu Amstel (New Castle) held Dutch Reformed services; the Swedes at Christina (Wilmington) in 1638 started a mission of the Swedish Lutheran Church; the English, occupying more of the country as the seventeenth century advanced, began English services, those of the Church of England, of the English Presbyterians, and of the Quakers. The proprietorship of this territory was disputed by William Penn and the heirs of Lord Baltimore. Did this west shore of the river and bay belong to Maryland or to Pennsylvania? The former seemed likely; but Penn much wished to control the approach from the sea to Philadelphia; and after involved litigation in England, decision was given in his favor. Henceforth, "the three lower Counties of New Castle, Kent and Sussex upon Delaware" were regarded as part of the Colony of Pennsylvania, yet though annexed, they never became closely attached. They always asserted and preserved a certain degree of independence of the larger colony, and at their first opportunity established the

right to be regarded as a separate colony and eventually a separate state. Its colonial history is, therefore, closely connected with that of Pennsylvania, and its whole development affected and determined by the relations of the three counties, New Castle, Kent and Sussex, its constituent parts.

The history of our Church properly begins with the establishing of Church of England missions in each of the Counties; but it is necessary also to notice the Swedish mission in Christina of which we are the direct heirs. The Swedes settled what is now Wilmington in 1638. Lutheran missionaries came with them, who, under the direction of the Archbishop of Upsala, ministered to the Swedish colonists for a century and a half. In 1697 landed the most famous of these, Eric Bjork, bringing letters from King Charles XI of Sweden and from King William III of England, whose interest had been bespoken by William Penn. In the following year he started to build a stone church which was finished and consecrated on Trinity Sunday, June 4, 1699. This church is, in a sense, the mother-church of all Wilmington.

During the eighteenth century the relations between the Swedish and the English missionaries in Delaware were most friendly. In divided Christendom the Church of England and the Church of Sweden are close to each other, since the lines independently adopted by them in the Reformation period were similar. This has been recognized in all stages of their respective his-



OLD SWEDES' CHURCH, WILMINGTON, CONSECRATED JUNE 4, 1699

tories when they have come in contact. Church of England and Church of Sweden men in Delaware found themselves in ecclesiastical sympathy, and there was constant interchange of pastoral help. During vacancies, Swedish clergy officiated in English churches, and English clergy in the Swedish church at Wilmington. Rectors of New Castle and priests of Old Swedes' baptized each other's children. This co-operation was only a striking illustration of what has happened at other times and in other ways. During the past twenty years, the possibility of full communion between the two Churches has been seriously considered in England and in Sweden. Mutual impressions are favorable; and joint work seems possible. This development in our own time is in line with experiences in the mission-field of Delaware two hundred years ago. When, however, New Sweden became first a Dutch and later an English colony, the support of a Swedish mission became difficult, and apparently unnecessary after the

Swedish language ceased commonly to be used. Yet it was not formally abandoned until 1790, at which time the Swedish churches were turned over to the Episcopal Church as the Church of Sweden's nearest friend and natural heir. Hence the Old Swedes' Church in Wilmington became the first of the Episcopal churches there, and has for over a century and a quarter been one of the homes of the Prayer Book.

II. Missions of the S. P. G.

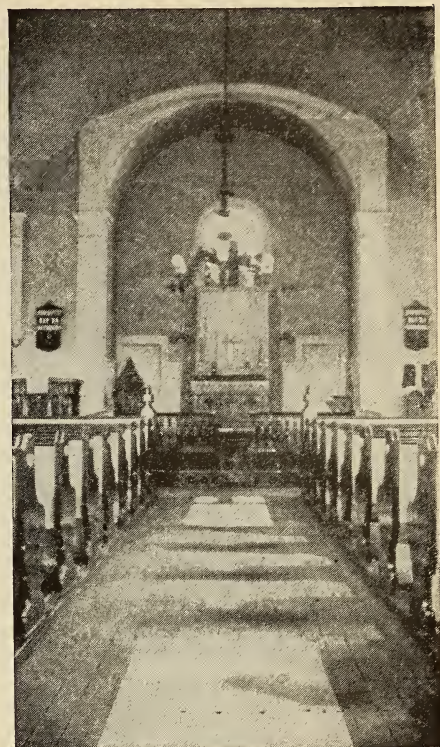
The first missionary of the Church of England who is known to have worked in Delaware was the Reverend John Yeo, who in 1677 came to New Castle, where Church of England work was more definitely organized in 1689. This was not, however, systematically maintained until after the formation of the Society for the Propagation of the Gospel in 1701. In the eighteenth century missions were established in all three Delaware counties, the chief being in New Castle

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for New Castle County, in Dover for Kent, and in Lewes for Sussex.

Immanuel Church, New Castle, is the cradle of Anglican Christianity in Delaware, and the Reverend George Ross the outstanding figure in its early history. Little is known of the parish prior to 1703, when plans were made for the present church which was finished and opened in 1705. The sermon on this occasion was preached by one of the Swedish missionaries from Christina; and among the gifts made were a pulpit, altar-cloths and "box of glass" from Queen Anne. The man most active in promoting the work was Captain Richard Hallowell, who, in addition to large gifts of money made during his life, bequeathed his farm as a glebe for the church; and on this, rectors of New Castle lived for over a century and a half. The other churches in New Castle County which date from the time of Mr. Ross are Saint Anne's, Appoquinimink (Middletown), where work was begun in 1705, and Saint James's, Whiteclay Creek (Stanton), where a church was opened on July 4, 1717.

Christ Church, Dover, originally Saint John's or Saint Paul's, is the mother-parish of Kent County. The



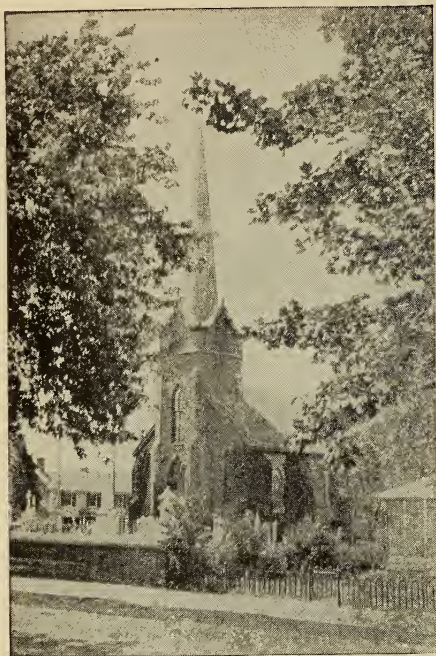
IMMANUEL CHURCH, NEW CASTLE

first settled missionary, the Reverend Thomas Crawford, came in 1704, and



CHRIST CHURCH, DOVER

How Our Church Came to Our Country



SAINT PETER'S CHURCH, LEWES

three years later the first church was built. The present church dates from about 1730 and has been beautifully restored in recent years. An S. P. G. report of 1728 thus summarizes Mr. Crawford's letters: "Soon after Mr. Crawford's coming among them, not only the masters of families brought their children to be baptized, but many grown persons, who once had prejudices to the Church, desired and received baptism; in about two years' time Mr. Crawford baptized above 230, young and old, in his own appointed cure, besides many others in places which were not within his charge. He was very constant in his labors, and did not confine them to Dover town, and the adjacent parts, but preached up and down the county which is above 50 miles long, at several places. His general audience was from 50 to near 200 persons, and he ordinarily had 30 and 40 communicants. The people at his first coming

among them were very ignorant; inasmuch that he informs, not one man in the county understood how the Common Prayer Book was to be read; and he was forced to instruct them privately at home in the method of reading the liturgy; for the more general instruction of the people, he used to preach one Sunday at the upper end of the county (Duck Creek, now Smyrna), another at Dover church, and a third at the lower end of the county (Mispilion, now Milford). He used to catechise the children all the summer long before sermon, but not in winter. The people improved much, became serious and grave in their behaviour in church, and brought their children very regularly for baptism; though a great many of them were Quakers' children or were Quakers themselves. He was also invited by the people of Sussex County to come and preach for them, which he did, at Captain Hill's house in Lewistown, and at other places. The people of this county also were of a religious disposition." This is a good example of the kind of work done by all the S. P. G. missionaries in this and the adjacent colonies.

Saint Peter's, Lewes, is the mother-church of Sussex County. Its history may go back to the seventeenth century; but nothing definite is known before the coming of the first S. P. G. missionary, the Reverend Thomas Black, in 1708. The chief missionary, however, was the Reverend William Becket, who came to Lewes in 1721 and remained there until his death in 1743. The first church was completed in 1722 or 1723; and two churches were built in the neighboring part of the county, Saint John Baptist's in the Wilderness (Milton) and Saint George's, Indian River. Becket was very active both in Sussex County and in Kent. "His necessary labours were very great, for he was obliged to travel 70 or 80 miles every week, to discharge the duties of his function, in



OLD SAINT ANNE'S, MIDDLETOWN

several places; that large county, 50 miles in length and 20 in breadth being all reckoned in his parish." Becket sent very encouraging reports to London: "We have now three churches in this county, yet none of them will contain the hearers that would constantly attend divine service: the people at a good time of the year make no account of riding 20 miles to church; a thing very common in this part of America; which is sufficient to shew that our people have a great value for the favour of the Society, and that our labour is not lost in this distant part of the world."

Other old churches in Sussex County still standing are Prince George's, Dagsboro', built as early as 1717, and Old Christ Church, Broad Creek (Laurel), dating from 1771. They were built in a section of the county which in colonial times formed part of Maryland, not of Pennsylvania. Hence they were not served by missionaries of the S. P. G., as the Society did not assume responsibilities for Maryland and Virginia, since these colonies were better able than the

others to provide clergy for themselves. The whole history of the Church in Delaware is an example of the need of foreign missions. Most that our Church possesses is ultimately due to the missionary interest of good people in London and Sweden two centuries ago.

III. The General Convention of 1786

In spite of its smallness the state of Delaware has a distinguished place in the history of the Union. The "lower counties" of Pennsylvania took prompt action in 1776 to assure Delaware's position as an independent commonwealth. They adopted the name "the Delaware State, formerly styled the Government of the Counties of New Castle, Kent and Sussex upon Delaware". Delaware delegates to the Continental Congress played an important part in the discussions concerning independence and the Constitution. Its legislature was the first to ratify the Constitution on December 7, 1787, thereby giving Delaware

How Our Church Came to Our Country

the high position of first of the states. Delaware was a State before there was a Union. The Union began when Pennsylvania also ratified the Constitution; and these two states were shortly after joined by New Jersey. It might be said that the nucleus of the American Union is that bit of the Delaware River where these three states touch each other. The distinction of being represented by the first star and first stripe in the Flag is one which Delawareans never forget.

The diocese of Delaware has but one point of contact with the history of the Church as a whole; but this is so important that it gives to the diocese interesting associations which may be compared to those in national history of the Delaware State. Wilmington was the scene of the meeting of a convention which took action of critical importance for our Church. On October 10 and 11, 1786, an adjourned General Convention met in the Wilmington Academy after a service in the Old Swedes' Church. On its proceedings the Church's future depended. In the troubled times of the Revolutionary War, colonial Churchmen had done the best they could to maintain a precarious life for those congregations established as missions of the Church of England; but it had been uncertain whether they could maintain an ecclesiastical organization which would perpetuate the distinguishing principles of the English Church. Many proposals were made; and in those days of slight knowledge of the principles of historic Christianity and of many difficulties and perplexities, it would not have been strange if the Church of England had ceased to be represented in this country. Some did not care to maintain all its doctrines and discipline; more felt that it would be impossible to perpetuate its Orders. There had never been bishops in America; and now it seemed impossible to secure them. Many of these perplexities were rep-

resented in a suggested revision of the Prayer Book, known as the "Proposed Book", from which were omitted the Nicene and Athanasian Creeds, representing the doctrines of the undivided Church, and also most of the Prayer Book's sacramental teaching as was afterward done in the Prayer Book of the "Reformed Episcopalians". There would have been no perpetuation of the principles of the Church of England if some of the proposals of this Book had been adopted, or if Anglican Orders had not been continued by securing the episcopate. The Preface to the Prayer Book states: "It will appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship." The action which made this clear was taken by the General Convention which met in Wilmington.

A petition had been sent to the English archbishops to consecrate bishops for America. They were willing to grant it, if certain parliamentary arrangements had been made; but they had heard of the "Proposed Book", and felt that they could assume no responsibility for a religious body which seemed likely to abandon doctrines of the Church of England and of the ancient Catholic Church. Hence they agreed only to consecrate bishops if assurances were given that the newly organized Church in America would maintain the essential principles of the English Church. This assurance was given by the Convention of 1786, which, ignoring the "Proposed Book", affirmed its loyalty to the Prayer Book and in particular voted for the retention of the Nicene Creed. This done, the credentials of three bishops-elect were signed, two of whom, Dr. White of Pennsylvania and Dr. Provoost of New York, were soon after consecrated in the chapel at Lambeth Palace. The securing of the episcopate on assurances of loyalty to the Prayer Book was the decisive action which



BISHOPSTEAD

determined the character and line of development of this Protestant Episcopal Church. And this action was taken in Delaware.

IV. Later History of the Diocese

The beginnings of our Church's work in Delaware all go back to Colonial times. Of forty parishes and missions now in the diocese, fourteen have been in existence for about two hundred years and seven others for most of the past century. Only in Wilmington where there are a number of city-parishes is our Church's work not an obvious development of what was started by S. P. G. missionaries.

The later history may be briefly summarized. Delaware's diocesan existence dates from 1786; but for sixty-five years its congregations were under the care of neighboring bishops, for the most part the bishops of Pennsylvania. Bishop White held confirmations in New Castle and Wilming-

ton; but the first bishop to visit all parts of the diocese was his successor, Bishop Henry Ustick Onderdonk, who, as provisional bishop of the diocese of Delaware for eight years, made regular semi-annual visitations, helped to revive decadent parishes, assisted in the formation of several new ones, and made possible in 1841 the election of the first Bishop of Delaware, Dr. Alfred Lee. Bishop Lee administered the diocese for almost forty-six years and died presiding bishop of the Church. During his long episcopate the work of the diocese assumed the proportions which have since been maintained. There are several strong parishes in Wilmington, and parishes or mission-stations in all the more important towns of the state. In a country-diocese there is always necessity for extending help to struggling missions and decaying parishes, and plenty of opportunity for missionary work in places near home. The Wilmington parishes have been thought-

How Our Church Came to Our Country



BISHOP KINSMAN

ful and generous in their aid of congregations in south Delaware. The smallness of the diocese has made pos-

sible a general acquaintance among all Church-people, so that outsiders are likely to comment on the home-like character of the diocesan gatherings. An interesting missionary feature of Delaware Church life has been a special interest, owing to Bishop Lee's personal share in it, in the work of our mission in Mexico.

The bishops of Delaware have always lived in Bishopstead, an interesting old colonial house in Wilmington on the banks of the Brandywine. Bishop Lee bought this for himself in 1842 when the house was a century old. After his death it was presented to the diocese by Mr. Francis Gurney duPont, who built a beautiful chapel adjoining it shortly after the consecration of the second bishop, Dr. Leighton Coleman, who for nineteen years ably administered the affairs of the diocese. He carried on many good works both within and without the state and was greatly beloved by everyone. The present bishop of Delaware is the third and was consecrated in 1908.

CLASS WORK ON "HOW OUR CHURCH CAME TO DELAWARE"

PREPARATION FOR THE LESSON

Any good American history will furnish the facts of the early settlement of Delaware. As regards the establishment of the Church, Perry's *History of the American Episcopal Church*, Chapter XIII, gives many interesting details. Bishop Alfred Lee's *Planting and Watering* is good if it can be obtained.

THE FIRST FIVE MINUTES

Bring a map to the class and have the members look up the places where churches were built before the Revolution. Bring out the fact that in comparison with its size Delaware has more colonial churches than any other state.

TEACHING THE LESSON

I. Settlement of Delaware.

1. Who were the first Delaware settlers?
2. What Swedish missionary built the first church in Wilmington?
3. How did the Swedish and English clergy help each other?

4. What gift did the Church of Sweden make to us in 1790?

II. Missions of the S. P. G.

1. What do the initials "S. P. G." mean?
2. Name some of the churches founded or helped by this society.
3. What kind of work did the S. P. G. missionaries do?
4. What did Queen Anne send to Immanuel Church, New Castle?

III. The General Convention of 1786.

1. How did Delaware earn the right to the first star on "Old Glory"?
2. Where did the 1786 convention meet?
3. What depended on its action?
4. What two bishops did it send to England for consecration?

IV. Later History of the Diocese.

1. Name the first Bishop of Delaware.
2. What mission field is Delaware interested in, and why?
3. What about the second bishop?
4. Who is the present bishop?

How Our Church Came to Our Country

XXVII. HOW OUR CHURCH CAME TO SOUTH CAROLINA

By the Reverend John Kershaw, D.D.

I. First Attempts at Colonization

IN 1495 the Spaniards established themselves upon the island of Hayti or Hispaniola. Thence sailed Ponce de Leon seventeen years later and discovered the mainland of Florida, on Easter Day, *Pascha Floridum*, 1512, whence the supposed derivation of the name "Florida". He landed near the present Saint Augustine, erected a stone cross and took possession in the name of Spain. About thirty-five years later, Admiral Coligny, leader of the Huguenot party in France, obtained leave from Charles IX to establish a colony in New France, the name given to the greater part of North America because of discoveries made by Frenchmen in Canada and on the Atlantic seaboard. This was the first colony that came to this continent in search of religious liberty. Under command of Jean Ribault the expedition sailed and reached the mouth of the Saint John's river on the first day of May, 1562. Sailing northward they cast anchor in Port Royal harbor, near the present town of Beaufort. Ribault took possession of the region in the name of his king. Hence the name "Carolina". Returning to France for more settlers, Ribault left a small garrison behind, which, despairing of his return, built a ship and set sail for home. Some perished on the way, and all probably would have had not an English ship rescued them.

In 1564, Coligny revived his project of colonizing Carolina, and an expedition sailed under Landonniere for the

new land. They landed and erected a fort on the Saint John's river, which was named Fort Caroline. Meantime Ribault returned and took command. But the Spaniards from Saint Augustine under Menendez assaulted and took the fort and massacred the garrison. The story is told that when Menendez hanged his prisoners, he placed a placard on the tree with this inscription: "I do not this as to Frenchmen; but as to heretics". This was afterwards avenged by the Chevalier de Gourges, who, hanging the captured Spaniards to the same tree, affixed this inscription: "I did not this as to Spaniards, nor as to infidels, but as to traitors, thieves and murderers". Thus ended the first attempt to establish a colony in South Carolina.

The first English colony planted in South Carolina was that sent out under the charters of 1663-65 of Charles II, two years after the restoration of royal government in England, granted to several of his adherents who claimed to be moved by "a laudable and pious zeal for the propagation of the Christian faith and the enlargement of our Empire and Dominions". These men were the Earl of Clarendon, the companion and counsellor, in exile, of the king; George, Duke of Albemarle, better known as the famous General George Mond; William, Earl Craven; John, Lord Berkeley; Anthony Ashley Cooper, Lord Ashley, after whom the Ashley and Cooper rivers that make Charleston harbor were named; Sir George Carteret; Sir John Colleton and Sir William Berke-



THE SECOND SAINT PHILIP'S CHURCH, CHARLESTON

ley, brother of Lord John Berkeley. These men were known as the Lords Proprietors, and their grant covered territory extending north and south from Virginia to and including part of Florida, and west indefinitely. The Proprietors were licensed to build and found churches, chapels, and oratories, and cause them to be dedicated and consecrated according to the ecclesiastical laws of England.

It was a time of much religious controversy; and as it was expected that many "dissenters" would seek the new colony if liberty of conscience was protected, it was provided in the charter that the Proprietors should have authority to grant to all such as could not in conscience "conform to the public exercise of religion according to the liturgy, form and ceremonies of

the Church of England, or take and subscribe to the oaths and articles made and established in that behalf" such indulgences and dispensations as in their discretion they might see fit and reasonable.

II. Settlement of Charles Town

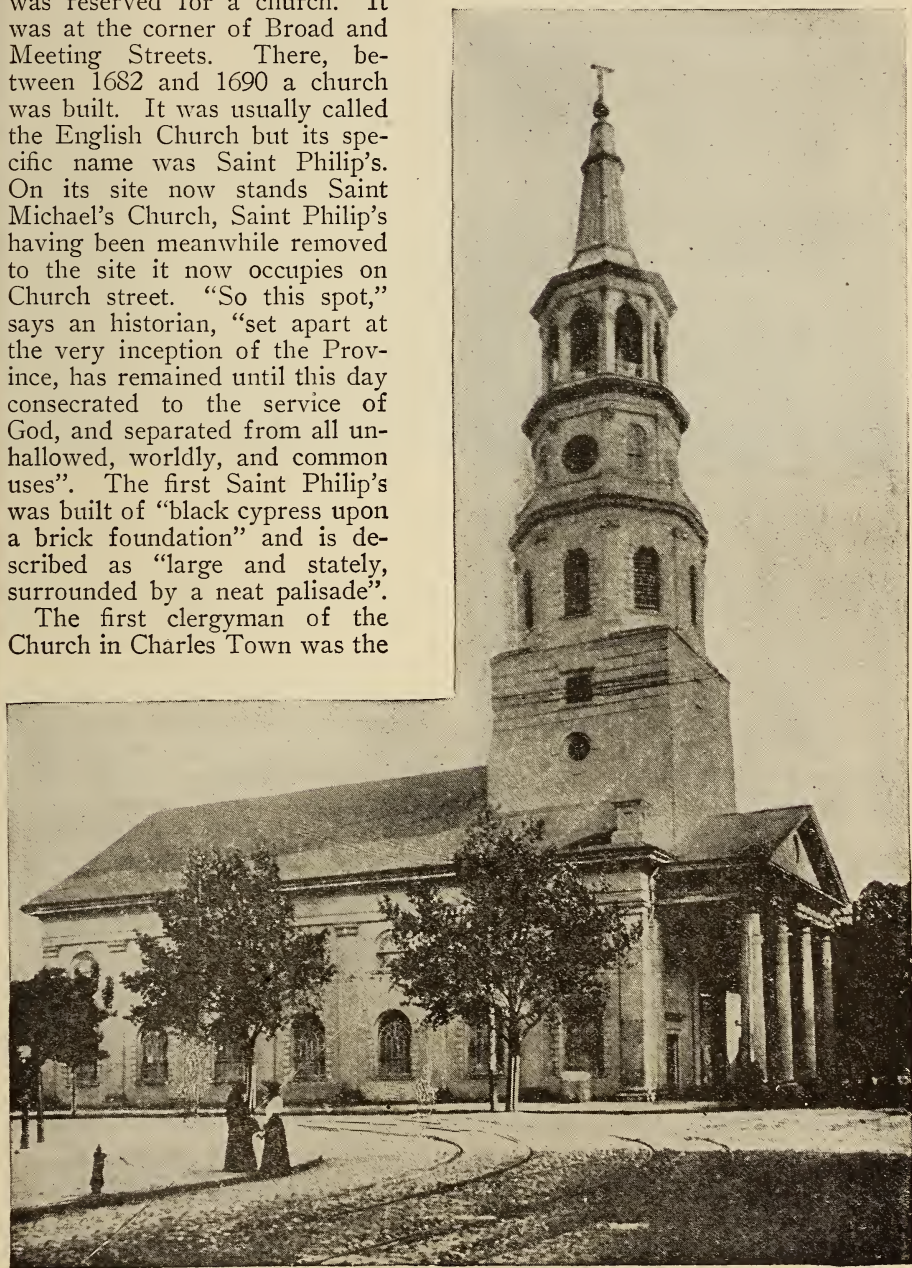
The expedition sent out by the Proprietors, after a brief stay at Port Royal, sailed up the coast and entered what is now Charleston harbor. Proceeding up the Kiawha (Ashley) river they landed on the first high point that they came to, in April, 1670, where, two years later, they proceeded to lay out a town. The site proving unsatisfactory, a move was made in 1680 to Oyster Point, and the settlement named "Charles Town". In 1682 it

How Our Church Came to Our Country

was said to be "regularly laid out into large and capacious streets". In the plan of it a place was reserved for a church. It was at the corner of Broad and Meeting Streets. There, between 1682 and 1690 a church was built. It was usually called the English Church but its specific name was Saint Philip's. On its site now stands Saint Michael's Church, Saint Philip's having been meanwhile removed to the site it now occupies on Church street. "So this spot," says an historian, "set apart at the very inception of the Province, has remained until this day consecrated to the service of God, and separated from all unhallowed, worldly, and common uses". The first Saint Philip's was built of "black cypress upon a brick foundation" and is described as "large and stately, surrounded by a neat palisade".

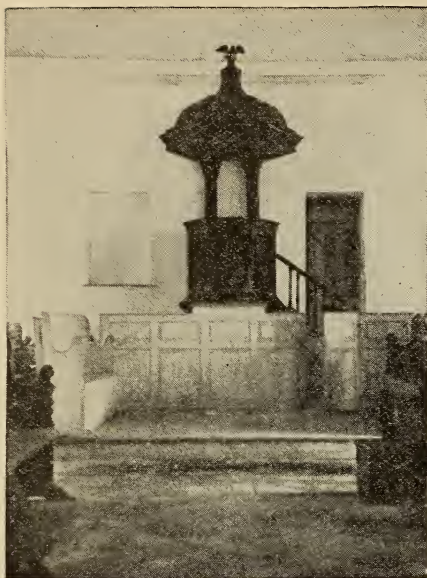
The first clergyman of the Church in Charles Town was the

Reverend Atkin Williamson. He was here in 1680 and officiated for some



SAINT MICHAEL'S CHURCH, CHARLESTON, ERECTED 1752-1761

How Our Church Came to Our Country



POMPION HILL CHAPEL

years in Saint Philip's. He was followed by the Reverend Samuel Marshall, M.A., in 1696, who succumbed two years later to yellow fever. He was "an amiable, learned and pious man, whose conduct and talents had given great satisfaction". From this time Saint Philip's was regularly served by clergymen from England sent out by request of the governors of the colony from time to time as occasion called for.

In 1701 the Society for the Propagation of the Gospel in Foreign Parts was organized in London. Its first missionary to South Carolina was the Reverend Samuel Thomas. His troubles began before the ship he had taken passage on left England. He says he was "forc'd to lye upon a chest" and "after many importunate and humble persuasions" he at last obtained leave to read prayers daily but he was "curs'd and treated very ill on board". His ship touching at Plymouth he was so ill that his life was despaired of. When he had sufficiently recovered he took passage on another

ship, with a civil captain, and for the rest of the voyage he "read prayers thrice every day, and preached and catechised every Lord's Day". He was at sea twelve weeks and two days and arrived at Charles Town on Christmas Day, 1702. His mission, as projected by the Society, was not to the colonists but to the Indians, but Governor Johnson deeming it too dangerous for him to venture among them, he was placed in charge of the settlements on Cooper river, "where were many heathen (Indians and negro slaves) needing instruction", as well as many colonists, of whom Mr. Thomas speaks as "the best and most numerous congregation in all Carolina" who were as "sheep without a shepherd". Among these people Mr. Thomas ministered with great earnestness and some measure of success for several years. Returning to England in 1705 on private affairs he came back to the province only to die, much lamented by his parishioners. He was followed as the first missionary of the Society to the parish of Saint James, Goose Creek, by the Reverend Francis Le Jau, D.D. He was diligent in performing the duties of his cure. A handsome church, still standing, being the second to be erected on or near the same site, and a parsonage-house, were built in 1714. By his recommendation the Society sent out a schoolmaster for the parish. Five years later the school, which was "good" and "increasing in numbers" was dispersed by the Indian Wars of 1715, and most of the inhabitants took refuge in Charles Town for the period of the war's duration. In 1717 he died after a long and painful illness, and was buried at the foot of the altar.

III. Growth Under the Commissaries

As was the case in all the American Colonies, South Carolina was under the ecclesiastical jurisdiction of the



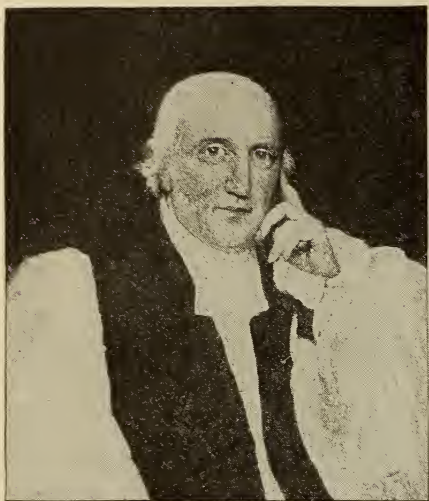
POMPION HILL CHAPEL

The original chapel was the first church building erected outside of Charleston (1703)

Bishop of London. In spite of earnest and continued efforts on the part of Churchmen in several of these colonies to obtain the episcopate from England, this was denied to the colonists, and instead "commissaries" were appointed in place of bishops. These officers exercised a delegated oversight of the clergy and laity, but could not perform any episcopal function, such as consecrating churches, ordaining clergy or administering confirmation. The Reverend Gideon Johnston was the first of these officers to be sent to South Carolina. He came in 1708 and was chosen rector of Saint Philip's. Returning home on a visit in 1713 he took with him "a Yamousee (Indian) prince, for instruction in the Christian religion and the manners of the English nation". The S. P. G. put the prince to school, and two years later, after due examination, he was baptized. The Society sent him home. He wrote a letter on reaching Charles Town, signing his name as "Prince George" thanking the Society for what they had done for him, saying he was

a guest of Mr. Commissary Johnston and was being taught daily by Mrs. Johnston, and expressing the hope that he would "learn better than when he was in school". Mr. Johnston also prevailed on the chief of the Cherokees to let him have his son for instruction. Of the subsequent history of these young chiefs there is no record. Commissary Johnston was drowned in April, 1716. He and others had gone over the bar as an escort to Governor Craven, who was embarking for England. On their return a sudden squall "overset their vessel" and he was drowned. "His body was brought to town and buried with every mark of respect and sorrow". In 1726 the Reverend Alexander Garden, rector of Saint Philip's, was appointed commissary for North and South Carolina and the Bahama Islands. He continued to exercise his office until 1749. It is said of him that "he kept up strict discipline in his church; was careful whom he admitted as sponsors for children at their baptism; refused the Communion to immoral persons.

How Our Church Came to Our Country

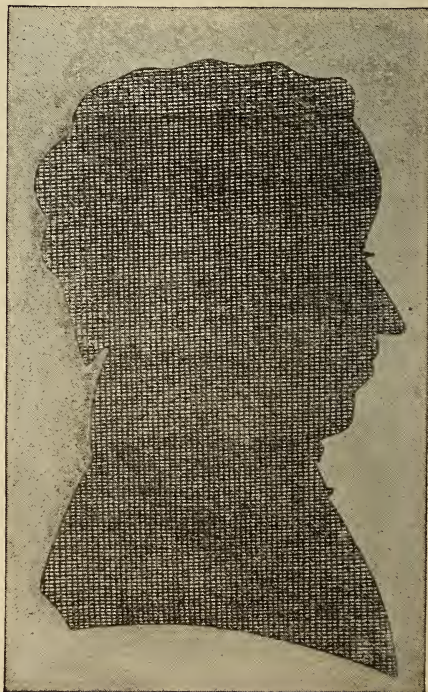


BISHOP ROBERT SMITH

Nor would he marry any persons in Lent, nor on the other fast days prescribed by the Church. His charity was measured by rule. The exact tenth of his income was yearly given to the poor. In everything he was methodical". It was in keeping with this that when the celebrated George Whitefield came to Charles Town in 1738, in deacon's orders, and conducted services without using the forms prescribed by the Church, he was cited by Commissary Garden to appear before an ecclesiastical court to answer to these and other charges, such as "officiating as a minister in divers meeting-houses and praying and preaching to public congregations". Mr. Whitefield answered these charges, excepting to the authority of the Court and proposing to arbitrate the matter. When this was refused, he appealed to the Lords Commissioners appointed by the King to hear appeals in spiritual causes. He seems not to have prosecuted his appeal, for after the expiration of the time allowed for that purpose, the court convened and suspended Mr. Whitefield from his office. The commissary be-

gan a school for negroes in Charles Town. He took two young negroes into training with the object of sending them out, after their training was completed, to teach persons of their race in the country parishes. He resigned his rectorship in 1753 and died in 1756.

In 1751, Saint Michael's Parish was organized, the second in the city of Charles Town, and a church was authorized to be erected, but it was not until ten years later that the new church was opened for divine worship. It was built on the site of the original Saint Philip's, and still remains practically unaltered until the present. It was at this time that the "Society for the Relief of the Widows and Children of the Clergy of the Church of England in the Province of South Carolina" was formed. It still con-



BISHOP DEHON
From an old silhouette



SAINT JAMES'S CHURCH, GOOSE CREEK

tinues a blessing to the widows and orphans of our clergy, and was the first society founded in America for that purpose. Parochial libraries were provided during this period in a number of the parishes, consisting chiefly of books on the doctrine, discipline and worship of the Church.

IV. Earliest Days as a Diocese

The relations between the Mother Country and the American Provinces had been growing more and more strained for some years and the spirit of revolt was in the air at the period of which we are speaking. Sentiment, however, was by no means all one way in South Carolina. Indeed there were many who sided with the Crown and were loyal to the land of their birth or ancestry. These divisions revealed themselves both in State and Church, which were really one because the Church of England was, since 1706, and had been by law, the Church of the province. When the storm broke at last and we went to war with Great

Britain, five of our clergy returned to England, leaving fifteen to carry on the work. When the war was over, bitterness and jealousy prevailed in the new state. It was reflected in the Church, and the process of recovery was slow, owing to the impoverishment of the people and the fact that everything English was regarded with dislike. After the meeting of clergymen and laymen held in New York in 1784, preliminary to the organization of the Church in the United States, the lay representatives of eight of the parishes and three of the clergy of South Carolina met in Charleston and decided to send delegates to the proposed General Convention to be held in Philadelphia in 1785. The next year at the meeting of the clergy and laity, the proposed Constitution of the Church in the U. S. A. agreed upon in Philadelphia was read, and it was decided to send the Reverend Robert Smith on to represent the Church in South Carolina, which he did with becoming dignity and ability. It was he who in 1795 was chosen to be the first

How Our Church Came to Our Country

bishop of this diocese and it was thus that the Church in South Carolina was at last fully organized. Bishop Smith was consecrated in Christ Church, Philadelphia, September 13, 1795. His consecrators were Bishops White, Provoost, Madison and Claggett. He was the sixth in the succession of the American episcopate. There is little of record concerning his administration of his office, but that he bore his full share in the organization of our Church after the Revolution, and that he was the principal counsellor and guide of South Carolina Churchmen of that period, is the generous testimony of those who knew and survived him. He died in 1801.

It was not until 1812 that his successor, the Reverend Theodore Dehon, was elected. He received his consecration also in Christ Church, Philadelphia, October 15, 1812. Under him the Church prospered. Dr. Dalcho, historian of the Church in South Carolina, states that the rite of confirmation was first administered in this diocese by Bishop Dehon at Saint Michael's, Charleston, in 1813. He in-

stituted also the custom of making an annual address to the convention of his diocese. The same historian relates that he confirmed more than a thousand persons in this diocese and a number in Georgia, many of them elderly people who, because there was no bishop to confirm them, had been admitted to the Holy Communion, as being ready and desirous to be confirmed. He also consecrated five churches in this diocese and one in Savannah. He died in 1817, mourned not only by the members of his own Church but by many others who had come to know and love him. He is buried "under the altar" of Saint Michael's Church, of which he was the rector while also bishop of the diocese.

It was thus that the Church came to South Carolina. Its feeble beginning of two hundred and thirty years ago and the storms and stresses through which it has since passed have not been suffered in vain. Its bishops have been eight in number, viz.: Smith, Dehon, Bowen, Gadsden, Davis, Howe, Capers, and Guerry, the present incumbent.

CLASS WORK

PREPARATION FOR THE LESSON

If possible procure the *Life of Bishop Dehon*, by John N. Norton; also *The Soldier-Bishop*, a life of Bishop Capers by his son. The latter may be had in any public library. Dr. Frederick Dalcho's *South Carolina* is a comprehensive account of the Church prior to the Revolution.

THE FIRST FIVE MINUTES

A good way to interest the class in South Carolina is to remind them that it was the scene of the first colony that came to this continent in search of religious liberty, and that the leader, Admiral Coligny, after his return to France, lost his life in the massacre of Saint Bartholomew's Day, ordered by Charles the Ninth, after whom the Carolinas were named.

TEACHING THE LESSON

I. First Attempts at Colonization.

1. What nation sent the first colony to South Carolina?

2. Who were some of the leaders of the first English colony?

3. Who were the "Lords Proprietors" and how far did their territory extend?

II. Settlement of Charleston.

1. When and by whom was the city of Charleston settled?

2. Which was Charleston's first church?

3. What great missionary society was organized in 1701?

4. Tell of the trials of the first missionary on his voyage to Charleston.

III. Growth Under the Commissaries.

1. What is a "commissary"?

2. Whom did Commissary Johnston take to England with him, and why?

3. What can you tell about Commissary Garden?

4. Which was the second parish?

IV. Earliest Days as a Diocese.

1. When did South Carolina send a representative to the General Convention?

2. Who was the first bishop?

3. Who was the second bishop? How many did he confirm?

4. How many bishops has South Carolina had? Name them.

How Our Church Came to Our Country

XXVIII. HOW OUR CHURCH CAME TO NEW HAMPSHIRE

By the Reverend Lucius Waterman, D.D.

I. The Church of England Comes to New Hampshire and Is Invited to Go Away.

(1623-1732)

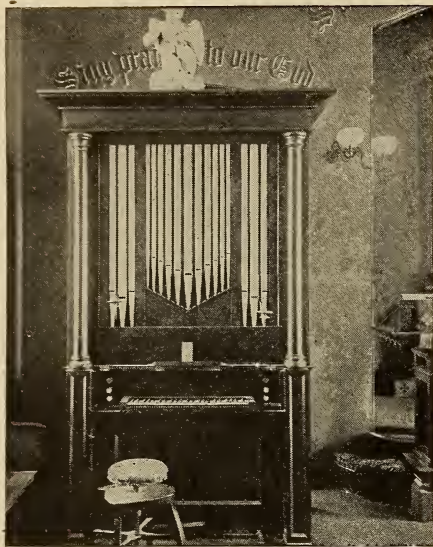
NEW HAMPSHIRE received its first white inhabitant almost three hundred years ago, in 1623. Those first settlers were Englishmen, and a good number of them were members of the Church of England. Where they came the Church came with them in their persons. How many of these adventurers cared anything for churches and prayers and the service of God, we know not, but at the end of fifteen years we hear of a church building in "Strawberry Bank" where the city of Portsmouth is now, and a certain Reverend Richard Gibson comes from Maine to be rector of it. But that did not last long. In 1642 the few towns which had so far been settled in New Hampshire fell under the (usurped) authority of the Commonwealth of Massachusetts.

The colony of Massachusetts Bay was made up mostly of the people called Puritans. You will hear a great deal about their coming to this country to get freedom to worship God in their own way. So they did. But they came also to set up a government under which nobody should have freedom to worship in any other way than theirs. Certain Royal Commissioners sent out from England to see what was really happening over here reported concerning them in 1665 on this wise: "They will not admit any one who is not a member of their

church to the communion, nor their children to baptism. They did imprison and barbarously use Mr. Jourdain for baptizing children. Those whom they will not admit to the communion they compel to come to their sermons by forcing from them five shillings for every neglect; yet these men thought their own paying of one shilling for not coming to prayer in England was an intolerable tyranny. They have put many Quakers to death. First they banished them as Quakers upon pain of death, and then punished them for returning. They have beaten some to jelly and been (other ways) exceeding cruel to others. Whoever keeps Christmas Day is to pay five pounds."

There is their picture for you! They came here to establish "religious liberty" and they would not allow an Episcopalian congregation to gather for worship, nor an Episcopalian father to have his children baptized. They thought it wicked persecution to fine a man one shilling for not going to the old Church on Sunday in England, but it was all right to fine a man five shillings for absenting himself from their brand new Church in America! Let us see how they dealt with our church in Strawberry Bank. First they summoned Mr. Gibson to Boston and charged him with having baptized some children of the Isle of Shoals. Probably he had! But these upholders of liberty would not tolerate an Episcopalian going around and baptizing people's children for them. O! no! They did not imprison Mr.

How Our Church Came to Our Country



THE OLD BRATTLE ORGAN

Gibson, nor even make him pay a fine. They just said that if he would go quietly back to England and stay there they would not do him any mischief. He saw what was best for him, and went. Then the Puritan majority in the town of Strawberry Bank voted that the church should be used for their own religious exercises and the oppressors thought that they had put an end to the Church of England in New Hampshire. They had put an end to it for many a long day. The government of New Hampshire by Massachusetts Bay people lasted only forty years, but it was still fifty years more before there was another attempt to have an Episcopal Church. For one thing, Episcopalians did not care to come in great numbers to a region where persecuting Puritanism was known to hold the field. But the Royal Governors of the Province were mostly Church of England men, and there were a few others who wanted to worship God in the Church's way, so after ninety years the Church came to minister in New Hampshire once more.

II. *The Church of England Comes Again and Comes to Stay (1732-1781)*

In 1732 things began to happen in Portsmouth.* A London merchant with the happy name of "Hope" gave land for a church, where Saint John's stands today, and the English Society for the Propagation of the Gospel in Foreign Parts—its friends call it "S. P. G.", and every American Churchman ought to be taught to love that name—gave help, and a little church was built. It did not bear the name of any saint. That would have stirred up too much prejudice. It was called "Queen's Chapel" in honor of Caroline, consort of George II, and the Queen was pleased to present the chapel with silver Communion vessels, Prayer Book, and two chairs. The chapel was burned in 1806, but Saint John's Church, which succeeded it, still keeps the silver, the Prayer Book, and one of the chairs, and points with pride to the fact that George Washington once sat in that chair in the governor's pew in the old building. Officers of the British army gave the chapel a bell later, which they brought from captured Louisburg in French Canada, and that bell recast after the fire by Paul Revere (the Revere of the famous ride) still rings in Saint John's tower. And the cherished possession of Saint John's Parish is the first pipe organ ever heard in America, which Mr. John Brattle of Boston imported in 1713. He left it in his will to a Puritan congregation, on condition that they get an organist to play it. They did not meet the condition, and the organ went to King's Chapel, then the Episcopal Church of Boston. Later it was sold to Saint Paul's Church, Newburyport, Massachusetts, and then (in 1836) to Saint John's, Portsmouth, for its chapel, where it is still in use.

*Strawberry Bank was incorporated as Portsmouth in 1653.



UNION CHURCH, WEST CLAREMONT

This was the first parish organized in the valley of the Connecticut north of the Massachusetts line. The plan is said to have been furnished by Governor Wentworth, who promised to give the nails and glass needed, and also a bell and organ—which promises, however, could not be kept

But we must go back to the fifty years beginning with 1832. It has been said that Church of England men did not come much to New Hampshire held in the Puritan grip. In these fifty years there came a new migration, rapidly increasing the number of townships in the Connecticut river valley, and a large part of this movement came from Connecticut where the Church was comparatively strong. Such a group laid out the town of Claremont, and in 1771 the Episcopalians among them called the Reverend Ranna Cossitt to be their rector. In 1773 they built a church which still keeps the name of "Union Church" and still stands in the eastern part of the town, the oldest building now owned by the Episcopal Church in New Hampshire. Services are still held in this venerable church.

In illustration of the way in which the Church draws its members from diverse beginnings it may be noted that the Cossitts were originally a French Huguenot family. Their name was properly Cosette, and Ranna is a corruption of the French, *René* (reborn, regenerate). Mr. Cossitt deserved that particularly Christian name. One of the stories told of him is that having had to borrow money in his deep poverty, and to give a note to secure the payment of the loan, he was visited one day by his creditor with a demand for immediate payment. In vain the clergyman protested that he had not the money. Give him time, and he would pay all. No! Every penny must be paid at once, or the creditor would seize all Mr. Cossitt's household goods and have them sold, leaving his family without the neces-



HOLDERNESS SCHOOL, PLYMOUTH
The diocesan school for boys

saries of life. Then, as the hard-hearted creditor was riding off, Mr. Cossitt called to him from the door, "My friend, if you are determined to carry out this purpose, you will need your note. When you were here to get the last payment, which is endorsed upon it, you inadvertently left it on the table. I have kept it safely. Here it is, sir." It is pleasant to add that this exhibition of inflexible honesty touched the heart of the cruel creditor and shamed him so that he did after all give his debtor reasonable time.

But more trials were awaiting such men as Mr. Cossitt. When the storm of the American Revolution broke in 1775, what was an Episcopalian clergyman to do? He might think that the colonies had a just complaint against the English Government, and a right to rebel against it. But he at his ordination in England had taken two solemn oaths. He had sworn to use the Prayer Book without alteration, and there was the prayer for the King to be said in every service. Again, he had taken a particular oath of allegiance to the English King. Most of

our clergy felt bound in conscience to give their loyalty to the government of the mother country rather than to revolt against it. Then, naturally, there was much persecution once more. Mr. Cossitt was held a prisoner for a long time, and even had his life threatened by angry patriots of the new order. At Portsmouth, the church was closed, and no clergyman could be obtained. Reverend Nathan Byles wrote from Boston to the S. P. G., "If government should not be re-established",—he meant, of course, the government of the English King and Parliament,—"I am well convinced that no Episcopal Church will be tolerated in New England." Yet really, even in those dark days, the Church was growing stronger. While Mr. Cossitt was suffering persecution in Claremont, the families of his charge grew from twenty-seven to forty-three. In 1781 it was reported to the S. P. G. that "the Episcopal congregations of Massachusetts and New Hampshire have greatly increased, even where they have had no ministry." The Church had come to stay.



SAINT PAUL'S SCHOOL, CONCORD, FROM THE LAKE
Founded by Dr. George C. Shattuck of Boston in 1856

III. The Church in New Hampshire Becomes American and Tries to Be Episcopal (1781-1843)

The year 1781 was a great turning point in our Church history, because in that year it became quite plain that the American Revolution had succeeded and that the revolting Colonies were going to be separate and free from the Kingdom of Great Britain. It followed that what had been the Church of England in America must now be an independent American Episcopal Church. That point being settled, a certain prejudice against the Church as being English and therefore un-American began to subside. Then further, the clergy who had felt obliged to hold to the King's cause, as long as the issue of the Revolution was in doubt, were felt to have suffered for conscience sake, and that always wins a certain amount of pub-

lic favor. An S. P. G. Report of 1783 speaks of the American clergy as "increasing in esteem for their steady conduct in diligently attending to the duties of their calling and preaching the Gospel unmixed with the politics of the day." That last point has appeared over and over in our history. In times of political excitement our clergy (whatever their personal opinions) have ministered equally to both parties in the conflict, and steadily refused to preach particular political views as part of the Christian religion. From the end of the war, then, the Episcopal Church in New Hampshire grew in power as a missionary Church, drawing back to the old religion people who had been brought up in modern ones. Thus in Claremont thirty families from the Congregational Church came over to the Episcopal Church in 1790, and again, in 1793, Philander Chase, a student of Dartmouth College, who had got hold of a Prayer Book and had been deeply won by it, persuaded his relatives, and the ma-



SAINT MARY'S SCHOOL FOR GIRLS,
CONCORD

This is the diocesan school for girls. Only the house in which the girls live is shown. There is also a school building and a gymnasium

jority of the population of his town (Cornish, N. H.), to accept the Episcopal way. This youth, only eighteen years old, had afterwards a remarkable history, coming to be the first Bishop of Ohio, and later of Illinois. He was one of New Hampshire's many good gifts to the Church at large. Cornish was our fourth parish, for a third had been organized in 1789 at Holderness, in the center of the state, by an ardent Churchman, Judge Livermore. Holderness knew no other church for twenty-five years.

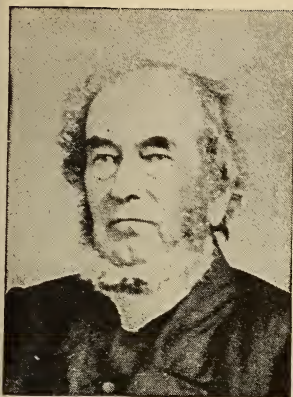
But an Episcopal Church is a church watched over and led by a bishop, and our four congregations had no bishop and no organization. When the General Convention of 1789 put forth an American Prayer Book, there was no diocese of New Hampshire, and the parish at Claremont actually voted to accept the new book as if it were an independent church all by itself. So it was a step forward, when in August, 1802, three clergymen and six laymen met in Concord, as a conveniently cen-

tral place—there was no church there, not even a congregation till more than thirty years later—and organized the Church in New Hampshire into a diocese. But getting together and calling these four parishes a diocese did not after all make them much of a force. Just think of it! Hardly any of these Church people in New Hampshire had received God's gift of power in confirmation.

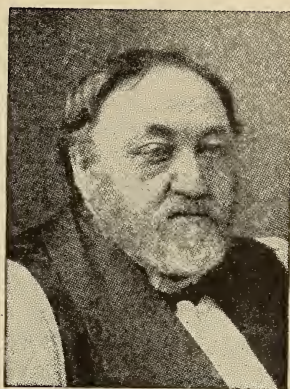
From 1810 to 1843 New Hampshire belonged to what was called "the Eastern Diocese", a union of all the New England States except Connecticut. Bishop Griswold, consecrated as bishop of this large field in 1811, was a saintly man, and wise, but he could not do much for New Hampshire in his thirty-one years of service. A turning point, however, had come and that year Bishop Griswold came on a visitation and confirmed ninety-three persons in Portsmouth. The next year he visited Holderness and confirmed fifty. These were not children, be it understood. They were mostly communicants of long standing, who had never had an opportunity before to receive the Holy Ghost by the laying on of hands. The number of communicants reported in 1810 was only 151. Twenty years later it had more than doubled, but stood at 394, as yet no more than a handful.

IV. The Church in New Hampshire Gets a Head, and Then Goes Ahead (1843-1918)

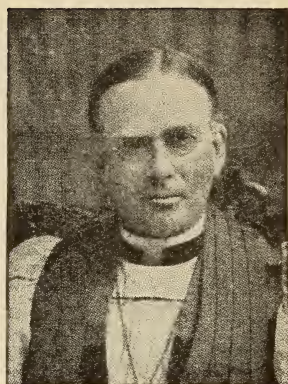
In 1843 the death of Bishop Griswold stirred men's hearts in the Eastern Diocese. Rhode Island elected a bishop of its own in April—Vermont had done so, with happy results, eleven years before—and New Hampshire, with but little over four hundred communicants, adopted the same bold course in October and elected the Reverend Carlton Chase of Bellows Falls, Vermont. He was consecrated in Oc-



BISHOP CHASE



BISHOP NILES



BISHOP PARKER

The first, the second and the present bishops of New Hampshire

tober, 1844. All that the diocese could offer him in the way of salary was \$400 a year, and for years he had to get his real support by serving as rector of Trinity Church, Claremont. Bishop Chase administered the diocese with wisdom and prudence, and left it stronger than he found it, with 1173 communicants, as against 416.

The most important thing that happened in the diocese in his time was the founding (in 1856) of Saint Paul's School. A good physician of Boston, Dr. George C. Shattuck, feeling deeply that education must be of the whole man, and must include true religion in order to be true education, gave his farm, two miles from the center of the city of Concord, to be the seat of a school for boys, resembling in its best features the great endowed schools of England. Dr. Shattuck's trustees had the happiness of finding for the first rector the Reverend Henry A. Coit, one of the great school-masters of history, and Saint Paul's School with its hundreds of alumni has come to be a power in the American Church. Though not a diocesan school it has been a source of great help to the diocese. Near the school stands the diocesan Orphans' Home, which was founded by Dr. Coit in 1866, when

there was not an institution for the care of destitute orphans in the whole state of New Hampshire. In that philanthropy our Church led the way.

The year 1870 saw the death of Bishop Chase and the election and consecration of the second bishop—W. W. Niles. Bishop Niles had been for some years professor of Latin in Trinity College, Hartford. As a teacher beloved by many pupils he was able to do much for the diocese in drawing men of gifts to the work of its ministry. He came to be surrounded by a really remarkable group of clerical helpers, and the brotherliness of the New Hampshire clergy and their devotion to their bishop were widely noted. One cannot describe Bishop Niles in a sentence, but it deserves to be recorded that his most marked characteristic was vividness, and particularly vividness of faith. To him "the invisible things were clearly seen". God and Heaven were as real to him as family and friends. Under his care the Church had larger growth than ever before. When he came, it was scarcely known in all the upper half of the state. When he died the North Country was dotted over with mission stations and summer churches. He lived as bishop more than forty-three

years, but his active work was limited to about thirty-five, ending with the consecration of his coadjutor in 1906. In those thirty-five years the number of communicants had grown from 1,173 to 4,822, and that in a population which would stand still if it were not for the pouring in of foreigners. The chief memorial of the episcopate of Bishop Niles is found in the two diocesan schools, which are his creations—Holderness school for boys at Plymouth, and Saint Mary's School for Girls, in the city of Concord.

Bishop Parker was made coadjutor in 1906, and succeeded Bishop Niles in 1914. The diocesan growth has gone on well in these last twelve years with nearly 2,000 more communicants on our roll. It is an interesting fact about religious work in New Hampshire that the population on which our

Church can work is nearly stationary, and the Protestant Churches are nearly stationary. Congregationalists and Baptists were both more numerous seventy-five or eighty years ago than they have ever been since. Methodists increase but slowly. But the Episcopal Church in New Hampshire grows comparatively rapidly, although it has not had a hearing at all as yet in more than a small minority of the towns of the state. It has by no means overtaken its own opportunity. Very particularly, also, this is a diocese which entertains strangers. It receives thousands of visitors to its lakes and mountains every summer. It does much for them while they are here. It sends some of them to their homes in other parts of the country with a feeling for our Church by which the Church in other dioceses will profit, by and by.

CLASS WORK ON HOW THE CHURCH CAME TO NEW HAMPSHIRE

PREPARATION FOR THE LESSON

BESIDES the general Church histories by Tiffany, McConnell and Bishop Coleman, *Puritanism*, by the Reverend Dr. T. W. Coit, gives a vivid picture of religious conditions peculiar to early New England. Batchelder's *History of the Eastern Diocese* is valuable but rare.

THE FIRST FIVE MINUTES

Have the children look up on the map of England the county after which the new colony was named. Picture to them the courage it required to cross the ocean to an unknown land in the early part of the seventeenth century. Tell them something about the Puritans in England.

TEACHING THE LESSON

I. The Church of England Comes to New Hampshire and Is Invited to Go Away

1. Where and when were the first Church services held?
2. What can you tell about the Puritans?
3. Why was Mr. Jourdain imprisoned?
4. Why was Christmas not observed?

II. The Church of England Comes Again and Comes to Stay

1. What happened in Portsmouth in 1732?
2. Why was the first church called "Queen's Chapel"?
3. Give the history of the famous "Brattle" organ.
4. Which is the oldest Church building in New Hampshire?

III. The Church in New Hampshire Becomes American and Tries to Be Episcopal

1. Why is the year 1781 a notable one in our Church?
2. What celebrated man did New Hampshire give to the Church?
3. What was the "Eastern Diocese" and who was its bishop?

IV. The Church in New Hampshire Gets a Head and Then Goes Ahead

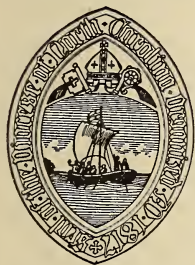
1. Who was the first bishop of New Hampshire?
2. What was the most important thing that happened in his episcopate?
3. Who was the second bishop and what schools did he found?
4. When did Bishop Niles die and by whom was he succeeded?

How Our Church Came to Our Country

XXIX. HOW OUR CHURCH CAME TO NORTH CAROLINA

By Bishop Cheshire

I. The Earliest Colony



THE seal of the diocese of North Carolina shows a pinnace, flying the red cross of Saint George, sailing towards a wooded shore, while a man standing in the prow holds out a cross toward the land. This is taken from John White's drawing of the *Arrival of the Englishmen in Virginia* in July, 1584. The land which the pinnace is approaching is Roanoke Island. Two small ships lying outside the bar represent the two barks of Captains Philip Amadas and Arthur Barlow, "servants of Sir Walter Raleigh", who took possession of the newly-discovered land "in the right of the Queen's most excellent Majestie". This whole region they named "Virginia" in honor of Queen Elizabeth, and in its early use the name included the whole Atlantic coast held by the English.

When the colony at Jamestown had been successfully established, the southern boundary of the Province of Virginia was the $36^{\circ} 30'$ parallel of north latitude, so that it did not include Roanoke Island and the adjacent coasts. By the charters of Charles II in 1663 and 1665 the vast region lying south of Virginia and north of the Spanish settlements in Florida was granted to eight eminent Englishmen known as the "Lords Proprietors of Carolina", and was

erected into a Province, and the name "Carolina" was given to it. This name probably came originally from the French, who had attempted some settlements north of the Spaniards in the reign of Charles IX. It was first applied to the country south of Virginia by Charles I of England in 1629, in a patent to Sir Robert Heath. Nothing having been attempted under that charter of Charles I, Charles II re-granted this region, and attached the name permanently to the country. It being too vast a tract to be conveniently administered under one government, about 1710 the settlements along the north side of Albemarle Sound, begun about 1662, became the colony of "North Carolina", while the later settlements, at the junction of the Ashley and Cooper rivers, became "South Carolina". These two colonies eventually developed into the states and dioceses of North and South Carolina. It happens therefore that the site of the first English colony in America, and the spot where the first ministrations of the Church were associated with the life of an English community on this continent, lies within the territory of the state of North Carolina and the diocese of East Carolina.

In 1585 Sir Walter Raleigh sent out a large exploring expedition under Ralph Lane, with a view to preparing the way for permanent settlement. This expedition was brought out by that most illustrious Elizabethan naval hero, Sir Richard Grenville. In the company were Thomas Hariot, an emi-

nent Cambridge Scholar, who was to examine and report upon the natural productions of the country, and John White, a draughtsman, who was to make pictorial representations of the inhabitants, their dwellings and occupations, and the like. Thus Sir Walter Raleigh anticipated the scientific expeditions of later years. This colony of exploration remained a year at Roanoke Island, returning to England in the fleet of Sir Francis Drake in the summer of 1586.

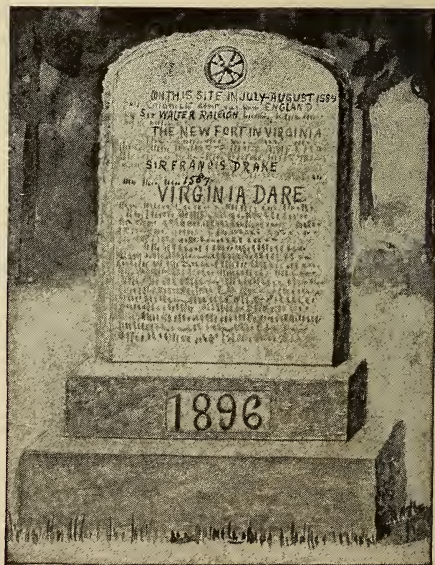
In order to carry out his plans for the permanent settlement of the country Raleigh, under his royal patent of 1584, formed a corporation January 7, 1587 (1586 old style) of nineteen citizens of London, who should advance money and supplies, and thirteen "gentlemen adventurers" who should personally head the enterprise. With John White as governor, these gentlemen adventurers were constituted the rulers of the colony, under the title of "The Governor and Assistants of the City of Raleigh in Virginia".

Under this charter a colony of "ninety-one men, seventeen women and nine boys and children" sailed from Plymouth May 8, 1587, sighted land July sixteenth, somewhere in the vicinity of Cape Fear (*Promontorium Tremendum*), on which they narrowly escaped being cast away, made Hatteras July twenty-second, and soon after landed at Roanoke.

Two interesting events marked the opening days of this first English colony planted in North America. Amadas and Barlow in 1584 had carried back with them to England two Indians, Manteo and Wanchese. Manteo had become a convert to Christianity, and ever remained the faithful friend and ally of the English; Wanchese became their implacable foe. Manteo returned to Roanoke with the colonists. We read in White's account of these days, "The thirteenth of August," that being the Ninth Sunday after Trinity, "our Savage Manteo,

by the commandment of Sir Walter Raleigh was Christened in Roanoke and called Lord thereof, and of Dasamunguepeuk, in reward of his faithful service. The eighteenth, Eleanor, daughter to the Governor, and wife to Ananias Dare, was delivered of a daughter in Roanoke, and the same was Christened there the Sunday following, and because this was the first Christian born in Virginia, she was named 'Virginia'." These two baptisms practically settle the question of the presence of an English priest in the colony.

And as this was almost the first thing we read of that ill-fated colony at Roanoke, so it is almost the last that we know of them. August twenty-seventh the fleet sailed back to England, John White, the governor, going with it, and that is the last we know of those whom he left behind in that strange and savage land. They were doubtless slain by the Indians, as the Jamestown colony, twenty years later, after diligent investigation, reported.



STONE MARKING THE SITE OF FORT RALEIGH

II. *Permanent Settlement*

The permanent settlement of North Carolina dates from March, 1662 (1661 old style). On that day George Durant purchased from an Indian Chief, Kilcocanen, styling himself "King of Yeopim", a neck of land between Perquimans river and Albemarle Sound, still known as "Durant's Neck". The deed was afterwards recorded and is the oldest land title in North Carolina.

By the end of the century the settlements extended along the whole north shore of the Sound, as far west as beyond the Chowan River, and also across the Sound on the south shore. The settlers came almost wholly from Virginia and were probably nominal Churchmen. The statement that they were Quakers and Baptists, fleeing from religious intolerance in New England and Virginia, has been entirely disproved by the publication of contemporary records. Wm. Edmundson, the first Quaker preacher who visited the settlements, found only one family of Quakers ten years after George Durant's settlement; and George Fox, who came six months after Edmundson, had much the same experience. Their preaching, however, made converts, and other zealous men coming in from year to year, and continuing their work, meetings for worship and for discipline were soon established, and Quakers became numerous and influential in the two precincts, Perquimans and Pasquotank. To the Quakers therefore belongs the honor of being the first to take thought of these feeble folk, and to set up Christian worship among them.

In 1699 Bishop Compton, preparing to send the Reverend Dr. Thomas Bray, his commissary, to Maryland, directed him to visit the Albemarle settlements, to learn the religious condition and needs of the people. For some reason he could not carry out his design, but about the end of 1700

he sent, probably to Henderson Walker, acting governor, "some books of his own particular pious gift of the explanation of the Church catechism, with some other small books", for distribution. Soon after he sent one Daniel Brett, a clergyman, to officiate in the colony, and with him a hundred pounds' worth of books for a public library, eventually established at Bath. The Reverend Daniel Brett proved unworthy and we hear no more of him.

The leading men of the colony seem to have been almost without exception Churchmen and at the head of these was Henderson Walker, acting governor. Under their influence the assembly of 1701 passed an act erecting the five precincts, Chowan, Perquimans, Pasquotank, and Currituck, north of Albemarle Sound, and Pamlico on the South Shore, into parishes, appointing a "select vestry" in each parish, authorizing these vestries to lay taxes for building churches, purchasing glebes, and employing clergymen and readers. By subsequent acts the vestries were made overseers of the poor and keepers of the standards of weights and measures.

Thus, before any ministers had served in the colony, the people themselves were endeavoring to set up the Church of their fathers. Every civil division was given also an ecclesiastical organization. And whatever may be said of the indifference of many and the opposition of some, this legal establishment, each county being a parish with its wardens and vestrymen, was continued by the free action of the people of North Carolina in successive enactments until 1776.

This act of 1701, however faulty, at least gave evidence of a reviving interest in religion: it invited the attention of the mother country, and it provided some organization for the Church. Under this law a small church was built in Chowan parish, near the site of the present town of

How Our Church Came to Our Country

Edenton; another in Perquimans, "a compact little church built with more care, and better contrived than that in Chowan". In these churches services were held, and sermons read on Sundays by "readers" employed and paid by the vestry.

The Society for the Propagation of the Gospel in foreign parts was incorporated in 1701. It sent as its first missionary to North Carolina the Reverend John Blair, in the spring of 1704. He came to explore and to report upon conditions and need, though it was intended that he should also remain and minister to the people. He was a godly and faithful man. He baptized many children, visited the parishes of Chowan, Perquimans and Pasquotank, called the vestries together, encouraged and instructed them in their duties, and urged them to keep up the services of the Church by the employment of readers. But the incessant labor of endeavoring to serve so large a field, the exposure and hardships, with the lack of an adequate support, brought his labors to an early close, and he left for England after only five or six months in Albemarle.

It appears therefore that the introduction of the worship of the Church into North Carolina owed but little to the work or influence of the clergy. The act of the assembly was passed, churches were built, and the worship of the Church carried on by the people themselves. In one or two cases we get a little glimpse of the good work of the readers. Governor Glover thus writes of Mr. Charles Griffin: "This gentleman, being of an unblemished life, by his discreet behavior, in that office (of reader), and by apt discourses from house to house according to the capacities of an ignorant people, not only kept those he found, but joined many to the Church in the midst of its enemies, insomuch that the Reverend Richard Marsden, waiting here for a passage to South Carolina, thought it convenient to admin-

ister the Sacrament of the Lord's Supper, which is the first time I can learn of its being administered in this poor county. This was done on Trinity Sunday, 1706, and the same day forty-five persons, infants and adults, were baptized." Another account a few years later is from the pen of the Reverend Mr. Denny, of South Carolina, who spent a few days in the parish of Pamlico, Bath County, where there had been no minister at all. He says: "During my stay I lodged at one Major Gale's (Christopher Gale, afterwards Chief Justice), a very civil gentleman, at whose house the people met each Sunday, where a young gentleman, a lawyer, was appointed to read prayers and a sermon, they having no minister."

III. First Missionaries of the S. P. G.

The next missionaries sent out to work under the S. P. G. were the Reverend Wm. Gordon and the Reverend James Adams, who came in April, 1708. Mr. Gordon remained only a few months but the Reverend Mr. Adams labored faithfully and effectively, and wore himself out in the work, dying within a few weeks after his departure for Virginia in September, 1710. They were both good men and their letters are our chief source of information concerning the first work of the Church in Albemarle.

The year 1710 very nearly completed fifty years of the life of the colony of Albemarle, or North Carolina, as it had now begun to be called. The population was increasing not rapidly but steadily, spreading over several thousand square miles. It was wholly a rural population. Its first town, Bath, had been incorporated in 1709 and contained less than a dozen houses. Its second town, Newbern, was barely begun and not yet incorporated. Edenton had not come into being. There was no center of population, and little

How Our Church Came to Our Country



SAINT THOMAS'S CHURCH, BATH

community life. In almost all parts of the colony the people desired the ministrations of the Church but they were mostly living upon isolated plantations. No missionaries could reach and serve a sufficient number of people to form any effective organization. The legal establishment, with its power to levy taxes for the support of the Church, was a real disadvantage, because it provided no adequate support while it took off the sense of obligation from the most zealous members of the Church. Clergymen and missionaries came and labored for a while and then disappeared; some good, some indifferent, others weak and unworthy; and very few of them, even the best, able to deal effectively with the strange conditions of the new and poor settlements.

Gradually, however, some centers of ordered life began to emerge from the confusion. The first church building worthy to be called permanent, indicating the development of a regu-

lar congregation, is Saint Thomas's Church, Bath, still standing, begun in 1742, but not finished until many years later. Three godly and faithful men served in this parish from 1721 to 1771, and laid permanent foundations in the spiritual life of the country. These were Ebenezer Taylor, 1721-2; John Garzia, 1735-1744; and Alexander Stewart, 1753-1771.

Taylor and Garzia died from the immediate effects of hardship and exposure in traveling over the vast territory under their care. The third, Alexander Stewart, wore himself out with incessant labor, leaving a name second to none in the history of Christian work in North Carolina. The Negroes and the Indians claimed his special sympathy and care. He sought out the perishing remnants of the old Hatteras and Roanoke tribes, taught them the principles of Christianity, and established a school among them for the children. He crowned his work by sending over to England for ordi-



SAINT PAUL'S CHURCH, EDENTON

How Our Church Came to Our Country

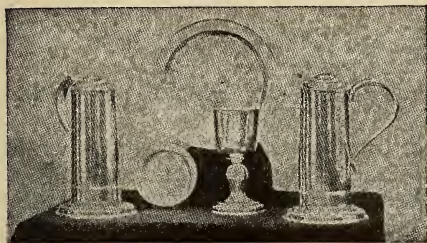
nation two notable men of the colony, Peter Blynn and Nathaniel Blount. In 1744 Clement Hall of Perquimans, a prominent man in his county, was ordered deacon and priest in London. Two Sundays in the month he officiated in Saint Paul's Church, Edenton, and the other Sundays in distant missions where the settlers soon learned to love this holy man. On his missionary journeys east and west no house would hold his congregations. He had to seek the shelter of the groves, where the birds were the choristers, and where between the pauses in their music they heard "the bass of heaven's deep organ blow". During one of these missionary journeys in the months of September and October, 1753, he reports that he had in thirty-five days traveled 536 miles, officiated in twenty-three congregations, baptized 467 white infants, two white adults, and twenty-one black children. A large and handsome church building had been begun in Edenton—Saint Paul's Parish Church, still standing. Under his zealous ministry, the work was taken up with renewed vigor, and put in the way of being finished. He died in 1759.

IV. Colonial Churches

The most notable of our Colonial churches was Saint Paul's, Chowan Parish, in the town of Edenton, which has already been noticed. Within a very few years of their foundation the Chowan vestry took as their ecclesiastical name "Saint Paul's Church." This vestry met for organization December 15, 1701, the vestry act having been passed November twelfth, preceding. It is not only the oldest organized religious body in the state, it is the oldest corporation of any kind in North Carolina. Its record book beginning with that first meeting is still in existence, and is an invaluable historical document. If we may at all judge the other parish vestries by Saint Paul's, the vestrymen of the

parishes were the most eminent and worthy men of the country. Governors Walker, Pollock, Glover, Chief Justice Christopher Gale, Edward Mosley and other distinguished names appear in these early vestry lists. Its spacious and handsome parish church, still in use, gives some indication of its strength and importance; while its communion silver bears names associated with the early periods of its history. The Reverend Clement Hall was succeeded in this parish by the Reverend Daniel Earl, who continued in charge until about the close of the Revolution.

Newbern, the first important center of population south of Pamlico, was laid out about 1710 by Governor Pollock (in connection with the coming of De Graffenreid's colony from Berne and the Palatinate), but it was not incorporated until 1823. The colonists upon their first coming desired that their Protestant pastor might be ordained by the Bishop of London; and they seemed desirous of adopting the Prayer Book in their worship, and of conforming to the Church of England. The effect of the Indian War of 1711 was so disastrous to all this section, that we know little of its religious history until the coming of the Reverend James Reed in 1753 to be rector of Christ Church, Newbern, Craven Parish. Under him a handsome church was completed; the "Newbern Academy" was incorporated and established; and the ministrations of the Church were extended through Craven county and the neighboring section. In 1770, Governor William Tryon removed to Newbern and made this town his official residence. The very handsome and massive communion service, now belonging to Christ Church, Newbern, was probably brought by Tryon to Newbern when he moved the seat of government. It seems to be mentioned in connection with the consecration of Saint Philip's Church, Brunswick, in 1768.



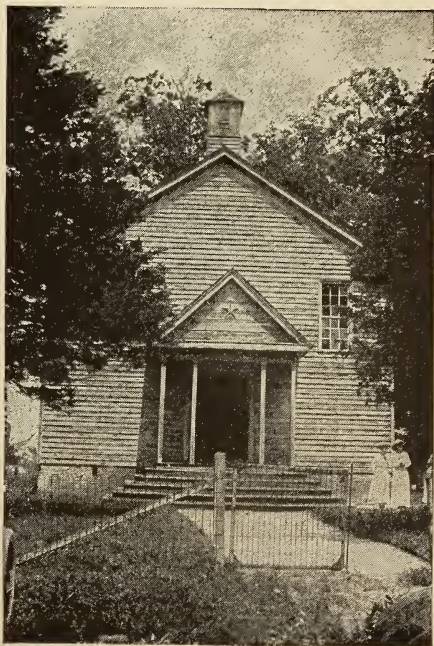
COMMUNION SERVICE, CHRIST
CHURCH, NEWBERN

Perhaps the largest and handsomest of the Colonial churches in North Carolina was erected in Brunswick. Its massive brick walls, nearly three feet in thickness and even now practically intact, though for a century exposed roofless to the weather, still attest its solid structure and its noble proportions. Saint Philip's Church, Brunswick, was consecrated, with an elaborate service approved by Governor Tryon, on Tuesday in Whitsun-week, 1768, by the Reverend John Barnett and the Reverend John Wills. The King had sent to the province a communion service of massive silver *for use in the King's Chapel*; and Governor Tryon gave that designation to this church, since Brunswick was then his residence. It has upon the several pieces of heavy silver the royal arms, with the inscription "Ex Dono Regis", but without any designation of parish or of church. When Tryon a year or two later removed from the neighborhood of Brunswick to Newbern, and established himself in the official residence erected for the governor of the province, that fact would seem to constitute Christ Church, Newbern, "the King's Chapel" in North Carolina; and so the massive silver vessels sent over by the King would naturally be found there.

In the meantime Wilmington had become the largest town in North Carolina though not incorporated until 1739. The older town of Brunswick was eventually abandoned on account

of its exposed and unhealthy situation, and its wealth and culture were gradually transferred to Wilmington. But of Saint James's Church, Wilmington, New Hanover Parish, we know little before the middle of the century. By that time a handsome church building was in process of erection, but was not finished until many years later. Before that time we hear of a number of ministers officiating in this section from time to time; Ebenezer Taylor and Richard Marsden, both already mentioned, and others. Then came the Reverend John McDowell in 1754, the Reverend John Barnett in 1765, and the Reverend John Wills in 1769. The parish was becoming strong and influential, in a prosperous and rapidly growing community inheriting the traditions of the Church.

This brings us toward the end of the Colonial period. It must be said that the royal governors had all been



SAINT JOHN'S CHURCH,
WILLIAMSBORO

men disposed to advance the interests of religion among the people and to build up the Church of which they were members. Especially Governor Tryon was most zealous, liberal and energetic. He did more for the Church than all his predecessors. Deserving and enjoying the confidence and good will of the dissenters of the province, for his just and liberal course towards them, he at the same time exerted himself so earnestly and persistently for the Church that whereas he found on coming to North Carolina hardly half a dozen settled clergymen, he reports in 1770 eighteen ministers settled in as many parishes.

There was a sad period of destruction and decay soon to follow. But the foregoing is an attempt to show partially at least *how our Church came to North Carolina*. How it seemed to die down and then to revive in 1817, is another story.

It will be observed that the "North Carolina" of the preceding pages is the state of North Carolina, and all the principal matters referred to were territorially within the limits of the present diocese of East Carolina, where all the early settlements were made. There is but one *Colonial* church building in the present diocese of North Carolina, namely Saint John's Church, Williamsboro, a frame church, sound and solid today, though built in 1767, in the old Colonial parish of Saint John's, Granville. From that parish went Charles Pettigrew to be schoolmaster in Edenton; then to be ordained in London in 1775 (the last clergyman ordained in England for North Carolina); then in 1794 elected bishop of North Carolina. In the sad confusion and weakness of those days he died without having been consecrated. Not until 1817 was the diocese organized, and in 1823 the first bishop—John Stark Ravenscroft—was consecrated.

CLASS WORK

PREPARATION FOR THE LESSON

OUTSIDE of the general Church histories, such as Tiffany's and McConnell's, material on North Carolina is extremely scarce. In preparing this article Bishop Cheshire has had access to records which are not available to the general public. It will therefore be a valuable addition to the early history of our Church and will itself supply all the material necessary for the preparation for the lesson, if supplemented by any good secular history.

THE FIRST FIVE MINUTES

There is no more fascinating chapter in the annals of our colonial life than that which chronicles the voyage of Sir Walter Raleigh, that brave and gallant courtier of Queen Elizabeth, who met with such a pathetic end. Ask the class to read up his life in their English histories.

TEACHING THE LESSON

I. The Arrival of the Englishmen in Virginia.

1. What is the seal of North Carolina?
2. Explain how what is now known as North Carolina was then called Virginia.
3. Which was the first English colony in America?

II. Permanent Settlement

1. When and where was the first permanent settlement of North Carolina made?
2. What religious body was the first to set up Christian worship?
3. What five parishes did the assembly of 1701 create?
4. Whom did the S. P. G. send as its first missionary to North Carolina, and why did he not stay?

III. First Missionaries of the S. P. G.

1. Who were the next missionaries to be sent to North Carolina and what conditions did they find?
2. Which was the first permanent church building?

3. Tell about Clement Hall's life and work in Edenton.

IV. Colonial Churches.

1. What eminent men served on the vestry of Saint Paul's Church, Edenton?
2. How did Newbern receive its name?
3. What governor did much to build up the Church in the state?
4. Who was the first man to be elected bishop of North Carolina?
5. Who was the first to be consecrated as its bishop?

How Our Church Came to Our Country

XXX. HOW OUR CHURCH CAME TO ALABAMA

By the Reverend R. H. Cobbs, D.D.

THE first services of the Church in Alabama were held about 1763, when in the readjustment of territory that followed the French and Indian war France ceded Fort Mobile to England. It is not a bright page in the history of the Church in America. The conditions that prevailed in the frontier settlement were deplorable. The English governor was a brilliant but dissolute man, and the chaplain—with no record of brilliancy—was even more dissolute. Occasional services were held in the garrison but the clergyman was so unworthy of his calling that even by the hardened soldiers and camp followers who composed the bulk of the settlement he was held in abhorrence. In 1764 the Society for the Propagation of the Gospel sent the Reverend Samuel Hart, its missionary at Charleston, to this unpromising field. He stayed for a year and then, discouraged by the hopelessness of the situation, returned to his home, and so ended for the time being the life of the Church in Alabama. For thirty years, beginning in 1783, southern Alabama was in the hands of the Spanish who allowed no services but those of the Roman Church. In 1813 the whole of Alabama became part of the United States and settlers began to come down the rivers from northern Alabama and Tennessee. Among them were a few Churchmen who settled in Mobile, Tuscaloosa, and other points, and thus, with as yet no organization, the Church slowly grew in the state.

I. The Birth of the Diocese

In 1825—sixty years after the Reverend Samuel Hart had shaken the dust of Fort Mobile from his feet—Christ Church, Mobile, was organized, and in 1826 a missionary sent by the five-year-old Domestic and Foreign Missionary Society was instrumental in forming the parish of Christ Church, Tuscaloosa. A little later congregations were gathered at Greensboro and Huntsville. The rectors of these two parishes, with a handful of laymen, laid the foundations of the diocese of Alabama.

The birth of the diocese is coincident with a memorable journey undertaken by Bishop Brownell of Connecticut in 1829. Being solicitous about the vast amount of territory to the west and south which was as yet unexplored so far as the Church was concerned, the newly-formed Domestic and Foreign Missionary Society asked the bishop—as the youngest of the American prelates and therefore presumably the best suited to withstand the dangers and hardships of such a journey—to go west as far as the Mississippi and south to New Orleans, taking a general survey of the country and performing such episcopal offices as might be desired. In the course of his journeyings Bishop Brownell came to Mobile, where he found that a meeting of Churchmen had been called for Saint Paul's Day, 1830, for "the purpose of giving a more efficient and permanent character to the institutions of

How Our Church Came to Our Country

the Church, and for the better administration of its rites and ordinances". Bishop Brownell was asked to preside at this meeting, which seems to have been the first step taken toward organizing the diocese. Two clergymen of the Church were then living in the state, the Reverend Mr. Shaw of Christ Church, Mobile, and the Reverend Mr. Muller of Christ Church, Tuscaloosa. These, with Bishop Brownell and his travelling companion, the Reverend William Richmond of Saint Michael's Church, New York, formed the clerical part of the meeting. Ten or twelve laymen were in attendance, principally from Mobile. At a second meeting held in May, the diocese was formally organized by the adoption of a constitution which recognized the authority of the Church in the United States, and the first convention, which met in Tuscaloosa on the third of January, 1831, invited Bishop Brownell to take charge of the parishes in the state and to perform such Episcopal services as might be required. He accepted the invitation and remained in charge of the diocese until 1840, when he requested to be relieved. It would seem indeed that at a time when railroads were unknown a residence in Connecticut would prevent much oversight of the Church in Alabama, but Bishop Brownell was a missionary-minded and far-seeing man who believed that the healthy growth of the Church as a whole must depend on the strengthening of her weak dioceses, so he cheerfully left his comfortable home in Hartford to face journeys "rivalling in extent the far-famed visitations of Bishop Heber in India". In addition to his visits in 1830 and 1831 he presided at the convention which met in Tuscaloosa in 1835, when he confirmed several persons and consecrated Christ Church in that city. In 1837 he administered confirmation in Christ Church, Mobile, when Dr. Samuel S. Lewis was the rector.

After ten years Bishop Brownell asked to be relieved of his distant charge and the diocese was placed under the care of Bishop Polk of Louisiana who already had the oversight of Arkansas. The "soldier-bishop" brought to his task the courage and endurance which afterward endeared him to his command in the confederate army; his was the work of an evangelist as well as a bishop, "preaching from house to house as he had opportunity, and constantly exhorting the people to care not only for their own souls but for the spiritual welfare of their negroes." It was impossible, however, for any man to cover such an enormous territory adequately, and Bishop Polk urged the election of a diocesan for Alabama. The conventions of 1842 and 1843 had called men to the episcopate, but both elections had been declined. On May third, 1844, the convention met at Greensboro and chose the Reverend Nicholas Hamner Cobbs, D.D., rector of Saint Paul's Church, Cincinnati. A new era had opened for Alabama.

II. Alabama's First Bishop

Bishop Cobbs was a Virginian by birth, the eldest of a goodly number of children. His mother, a staunch Churchwoman, carried her first-born sixty miles on horseback to be baptized as there was no clergyman in the county. His father, though not a religious man, gave him the best education the neighborhood afforded and when he was seventeen, young Cobbs began to teach. Of a deeply religious nature, he felt that his vocation was the ministry and unaided began to study for ordination.

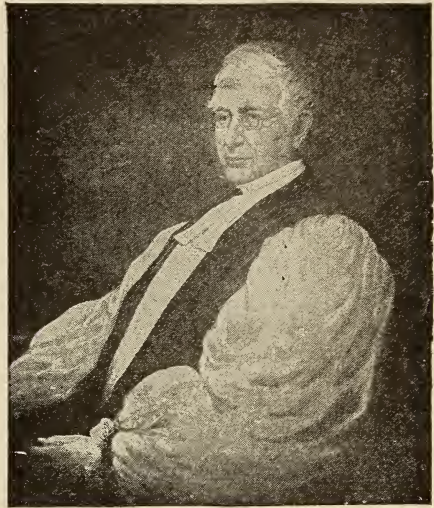
So entirely was he deprived of any extraneous helps to devotion, that when he presented himself for ordination he had only once previously participated in public worship according to the usage of the Church. "On one and the same day he was confirmed,

How Our Church Came to Our Country,

ordered deacon and partook for the first time of the supper of the Lord." On his return to his home he began gathering the scattered Church people into congregations, and when he returned next year to be advanced to the priesthood had had the happiness of seeing the beginning of church building in two places. Such was the man who accepted the call to be Alabama's first bishop.

Missionary work in Alabama had been done irregularly and at intervals, but in 1843 a committee was appointed to inquire into the expediency of organizing a diocesan missionary society. They reported favorably and in 1844 the society was established. One of its first acts was to recommend the appointment of a general missionary and evangelist "who should visit every portion of the diocese, record the names of all Church families wherever found, baptize the children, and encourage them to hope that they would be soon incorporated in some parish, and enjoying regular services." The need for such an evangelist was no longer felt when Bishop Cobbs came. He was himself the evangelist the diocese desired. He was a man full of apostolic zeal and fired with a spirit of love and devotion to the souls of men. He entered at once upon missionary work. As he went from point to point he inquired diligently for every Church family, and wherever he heard of communicants he made it a point to visit them. He stated on one occasion that so far as he could ascertain he had visited every Church family in the diocese living outside of some parish. He kept a record of such families and in 1860 there were one hundred and three names on the list.

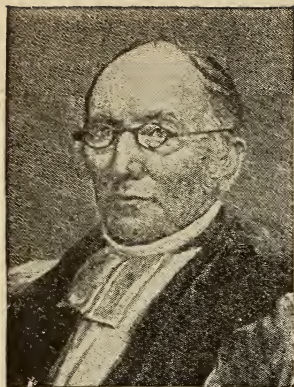
Bishop Cobbs will be remembered in the Church as the originator of the American cathedral. On his return from a visit to England he wrote to one of his sons in Orders of a plan which he hoped his successor would carry out. "The plan is this," he says,



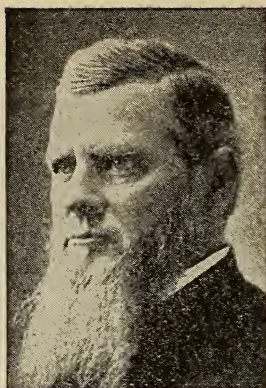
BISHOP COBBS
First Bishop of Alabama

"to have a large church in the centre of a quadrangle, with free seats, to be forever under the control of the bishop. . . . Around the church a number of neat, Gothic buildings" comprising a library and house for the bishop, an infirmary and house of mercy, a house for candidates for Orders, a school, a house for deaconesses and a house for six or eight deacons "who should go in and out doing missionary work on plantations and the surrounding country". Although the bishop did not live to see his plan realized, there is no doubt that he inspired future generations with this ecclesiastical ideal.

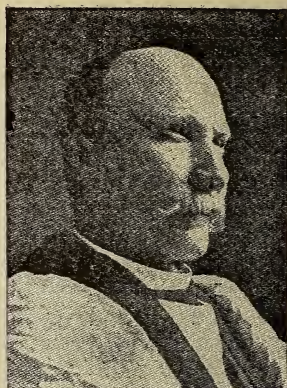
Another need of the Church which Bishop Cobbs had at heart was religious education. He was one of the seven bishops from the "plantation" dioceses who, together with a great concourse of clergy and laity, met on the top of Lookout Mountain on the Fourth of July, 1857, to confer on this common interest. The outcome of this meeting was the University of the South, and the laying of the cornerstone of this institution at Sewanee,



BISHOP BROWNELL



BISHOP WILMER



BISHOP BECKWITH

Tennessee, in October, 1860, was about the last public function in which Bishop Cobbs took part. Soon after his health failed. On his deathbed he dictated a farewell message to his clergy in which he said: "Tell them I dislike party names and loathe party lines in the Church of Christ; but next to Christ, Who is the Head, I love the Church, which is His Body, with my whole heart."

In the Providence of God the missionary work of Bishop Cobbs was largely responsible for the growth of the diocese. The bishop's missionary zeal inspired the other clergy and right heartily did they follow his example, and so it came to pass that when he died there were few places of any size in Alabama where the services of the Church were not held. His diocese was always a household at unity with itself and he was the personal friend and helper of all.

III. Bishop Wilmer

The second bishop of Alabama entered on his episcopate in troublous times. On the day that Bishop Cobbs died, the thing that he had prayed he might not live to see came to pass—Alabama seceded from the Union. The convention that met soon after in

Selma unanimously elected the Reverend Richard Hooker Wilmer; D.D., rector of Emmanuel Church, Brook Hill, Virginia. Dr. Wilmer accepted the election, but owing to the unsettled condition of the country his consecration could not take place until March, 1862. It was the last public act of the venerable Bishop Meade, who returned from Emmanuel Church to his deathbed.

Bishop Wilmer came from a family distinguished in the Church. His father was a professor in the Theological Seminary of Virginia, which he had been instrumental in establishing. the first rector of Saint John's Church, Washington, and later president of William and Mary College. Two of his uncles and a brother were in the ministry; his cousin, Joseph P. B. Wilmer, was the second bishop of Louisiana. He was a man of commanding presence, six feet in height and broad in proportion, an eloquent preacher and of untiring energy. During a revival of religious interest in Richmond in the early days of his ministry he went there and preached daily, sometimes thrice, for several weeks. Business was largely suspended and crowds flocked to the services.

The new bishop was a practical as well as a spiritually-minded man. One



CHRIST CHURCH, TUSCALOOSA

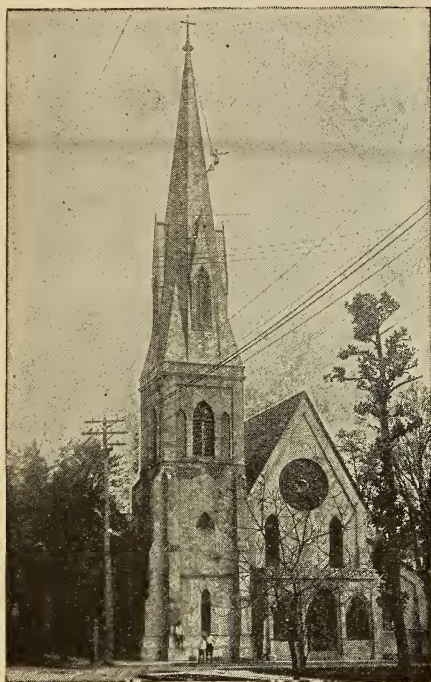
Erected in 1829, this is the oldest church building in Alabama

of his first episcopal acts was to establish a home for orphans made by the civil war. To a friend who wrote saying that he found the dealing of God with Job's children a mystery and asking the bishop to "straighten it out" for him, he made the characteristic reply, "If you had as many crooked things to 'straighten out' as I have you would not bother about Job's children. . . . Why not take hold of the present generation of children and help to straighten them out?" Like his friend Bishop Cobbs, whom he revered, he was impatient of party lines in the Church. To a clergyman who was troubled as to the propriety of altar lights, he wrote, "I wish that more of the Light of Heaven might shine upon altars and pulpits. It sickens me to think that our minds can dwell upon such little questions when the great

questions of Life and Death are pending."

The limits of this article do not permit a detailed account of the varied activities of Bishop Wilmer's long episcopate. We must content ourselves with a mere indication of the personality of the man. Naturally he was foremost in the councils of the Church. In the Providence of God he was spared to labor continuously in this corner of the Master's vineyard for thirty-eight years. When he died on June 14, 1900, his body was laid before the altar of Christ Church, Mobile, guarded by the clergy of the city in their robes, while a constant procession of all ages and beliefs filed past to obtain the last view of one they had known so well and loved so much. As he had wished, his body "assigned to Mother Earth" rests in Magnolia Cemetery, Mobile.

How Our Church Came to Our Country



TRINITY CHURCH, MOBILE

"One of the most beautiful and purely Gothic edifices in the South"

IV. Some Early Parishes

Christ Church, Mobile, is the mother parish of the diocese. Organized in 1825, in 1828 it came under the care for a time of the Reverend Mr. Shaw. In 1830 the Reverend Norman Pinney was elected rector and the parish was admitted into union with the diocese which had just been formed. The present building was consecrated by Bishop Polk in 1841 during the rectorship of the Reverend Samuel S. Lewis, D.D. He was succeeded by the Reverend Francis Prolian Lee, who lost his life while ministering to the victims of the yellow fever epidemic of 1847. His successor, the Reverend N. P. Knapp, remained in charge until 1854, when he too succumbed to overwork and anxiety during another visitation of the yellow scourge. In spite of these

heavy misfortunes—or may it not have been in consequence of the devotion and unselfishness shown by her leaders—the parish prospered and began to enlarge her borders.

In 1848 the Ladies' Missionary Society of Christ Church made possible the founding of Trinity Church, Mobile, by guaranteeing the salary of the rector. At the request of Bishop Cobbs the Reverend J. A. Massey took charge and remained there for thirty years. When he arrived services were being held in a so-called Music Hall. Under his rectorship a double lot of land was purchased and a church, which is noted as one of the most beautiful and purely Gothic edifices in the South, was built. It was consecrated in 1878.

These two churches were instrumental in founding other parishes in Mobile. Saint John's Church was organized in 1852 by three members of Christ Church on the foundation of a Sunday-school started by the rector of Trinity. In 1854 the Church of the Good Shepherd for colored people was begun by the joint efforts of the Mobile parishes as the outcome of a Sunday-school opened many years before by Dr. Lewis. All Saints' parish was founded principally by Christ Church people on a Sunday-school and mission started by Saint John's parish.

Christ Church, Tuscaloosa, while the second parish to be organized, has the oldest church building in the diocese, dating from 1829. In 1826 the Domestic and Foreign Missionary Society sent the Reverend Robert Davis to Alabama. He did not remain long but laid the foundations of this parish in what was then the capital. He was succeeded by the Reverend W. H. Judd, who only lived six months after he arrived, but in that short time did much good. "He was a talented, pious and exemplary young man." After Mr. Judd came the Reverend Albert A. Muller, one of the two clergymen who sat in the first diocesan

How Our Church Came to Our Country

convention. A long line of rectors followed, among whom was the Reverend R. D. Nevius, afterward a pioneer in the Oregon country. Christ Church is still, as the *Diocesan News* of the present day (1918) says: "trying to do its duty both to God and man, and especially to the great and glorious cause of missions."

In 1832 the Missionary Society sent the Reverend Caleb S. Ives to Alabama. The choice was a most fortunate one for the young diocese. Mr. Ives went about gathering scattered Church people and forming new congregations. He organized the parish of Saint Paul's, Greensboro, in 1833 and later, among others, Trinity parish, Demopolis and Saint Andrew's, Prarieville.

As its title indicates this article does not profess to carry the story of the Church in Alabama to the present time. The work which Bishop Cobbs and Bishop Wilmer began has been



Interior of Christ Church, Tuscaloosa

ably carried on by their successors in the face of great difficulties. The third bishop, the Right Reverend Robert W. Barnwell, consecrated July 25, 1900, lived only two years. The present diocesan, the Right Reverend Charles Minnegerode Beckwith, D.D., was consecrated December 17, 1902. There are now (1918) 114 parishes and missions with 9,430 communicants.

CLASS WORK

PREPARATION FOR THE LESSON

FOR material on Alabama see *The Church in Alabama* and *Richard Hooker Wilmer, Second Bishop of Alabama*, by Walter C. Whitaker; *Bishop Cobbs and His Contemporaries*, by Greenough White; *Leonidas Poik, Bishop and General*, by William M. Polk, M.D., LL.D.

THE FIRST FIVE MINUTES

Ask the class if they know what the principal agricultural product of Alabama is. Next to Texas and Georgia it grows the most cotton of any state. There is a large negro population. Our Church maintains Saint Mark's School for negro youth at Birmingham. The noted Tuskegee Institute is in Alabama.

TEACHING THE LESSON

I. The Birth of the Diocese.

1. When were the first services of our Church held?
2. Tell about Bishop Brownell's journey.
3. How did he help in forming the diocese?
4. How many men took part in organizing it?

5. What bishop took charge after Bishop Brownell?

II. Alabama's First Bishop.

1. What can you tell about the early life of Bishop Cobbs?
2. How did he enter on his work as a bishop?
3. How is his name connected with cathedrals?
4. What was the last public function in which he took part?

III. Bishop Wilmer.

1. Through what great crisis was our country passing at the time of Bishop Wilmer's consecration?
2. Tell something about his family.
3. What was one of his first episcopal acts?
4. Tell some anecdote of his life.

IV. Some Early Parishes.

1. Which is the oldest parish in the diocese?
2. Which parish has the oldest church building?
3. What parishes did the Reverend Caleb S. Ives found?
4. Who is the present bishop?

How Our Church Came to Our Country

XXXI. HOW OUR CHURCH CAME TO INDIANA

*By the Reverend William Burrows**

I. The Frontier

THE earliest history of Indiana is a part of the history of the fur traders. With only temporary settlements for protection from the Indians, who, up to the beginning of the nineteenth century, possessed the territory now comprised within the state, the population was very unstable. The year 1800 found very few settlers in what is now Indiana.

The Treaty of Greenville in 1795 had set aside for the Indians all lands within the state except a small tract six miles square where Fort Wayne now stands; a tract two miles square on the Wabash where the portage path from Fort Wayne struck the river; a tract six miles square on the Wabash at Quiatonon; 149,000 acres at the Falls of the Ohio, known as Clark's Grant; and the land around Vincennes. Almost all the white inhabitants lived under the protection of the stockade at Vincennes; what farming was done was in the immediate neighborhood of that post.

Clark's Grant had been conveyed in 1776 to General Clark and his soldiers in payment for their services in capturing Vincennes and Kaskaskia in the French and Indian War. There were a few settlers here and numerous hunters, trappers and squatters along the borders of the Indians' land. In 1800 when territorial government was granted to Indiana the census gave a population of 6,550, but the land

within the territory was considerably larger in extent than that now within the state of Indiana. Of this number there were in and around Vincennes 2,497, including fifty traders and twenty-eight Negro slaves.

The first quarter of the century was a period of large increase in population. While the flow of immigration into Indiana during this period was increasing the population sixty-fold, while the breaking of old ties and the making of new ones in a new environment made a tremendous opportunity, our Church did nothing toward establishing herself in Indiana. It was not until 1823 that one of our clergymen officiated in Indiana as far as there are any records. This was probably the Reverend Mr. Pfeiffer, who baptized a child in Indianapolis in that year. In 1834 the records of the domestic committee of the Board of Missions show but one resident clergyman, probably the Reverend Henry M. Shaw at Vincennes. He was evidently a man of varied talents, for, seemingly more interested in politics than in the performance of his priestly duties, he was elected a member of the state legislature.

Between 1800 and 1835 when Bishop Kemper was consecrated for his great work in the Middle West came the great opportunity for the laying of foundations, but during this period for some reason or other our Church made no effort to gain a foothold in Indiana. When Indiana was admitted as a state in 1817 the population was 63,897. In 1830 the popu-

*The writer is indebted for much information as to the facts of early Church history in Indiana to the Reverend Willis D. Engle of Indianapolis.

How Our Church Came to Our Country

lation was 344,508. Under the French influence in the eighteenth century the Roman Church was the first in the field and did wonderful work in sincere attempts to ward off the evil effects of drinking and gambling from the Indians. The written records of the parish church in Vincennes date back to 1749. By 1839 under the Bishop of Vincennes the whole state was well organized in its Roman Catholic work. By 1832, the Methodists had more than 20,000 members with five presiding elders' districts and sixty preachers. There was scarcely a nook or corner of the state not reached by the famous circuit riders of this church. No other church grew so rapidly during the pioneer period. Their leaders and preachers were men of remarkable ability and have left evidence of their power not only in the organization of the church but on the political and educational institutions of the state. As early as 1798 the Baptists began their work and by 1833 they had twenty-one strong organizations or associations that formed the Indiana Baptist Convention. Every part of the state was reached by their ministers. The Presbyterians began their work in 1804. The Disciples Church had its origin in Indiana early in the nineteenth century. Thus at the time when our Church began any real work in Indiana the whole state was covered by other Christian bodies well established by a quarter of a century of real pioneer work. Today the church statistics of Indiana indicate by their numbers of members and their strength which Christian bodies were active during those very important first thirty years of the nineteenth century.

As a result of the failure of our Church, from whatever reason, to seize the opportunity presented by a moving population making new ties of all kinds, the work of the Church during the next thirty year period was very difficult. When Bishop Joseph

C. Talbot came as assistant bishop in 1865, the population of the state was about 1,170,000 and the communicants of the Church only 1,500. Strong ties had been formed in the earliest days which were not easily broken and the work of our Church started under a handicap which has never been overcome. This was and is now not merely the handicap of small numerical strength, but the handicap of ignorance of the meaning of the Historic Church and utter indifference on the part of those who have been won to her allegiance.

II. Laying Foundations

When Bishop Kemper was consecrated in September, 1835, he said there was but one "youthful missionary" in Indiana, and that not a brick, stone or log had been laid toward the erection of a place of worship. The "youthful missionary" to whom Bishop Kemper referred was probably the Rev. Melancthon Hoyt, who continued in the state until 1838, going first back to the East and then as a missionary for many years in Wisconsin and Dakota. Six weeks after Bishop Kemper's consecration he started toward the field of his future labors, passing through Southern Indiana on the way. To quote his own words: "Accompanied by my inestimable friend and true yoke fellow, the Rev. S. R. Johnson, I started from Philadelphia on the 3rd of November and visited Madison, Lawrenceburg, New Albany and Evansville on the Ohio, ascended the banks of the Wabash as far as Terre Haute, and went from thence through Illinois to St. Louis," where he assumed the duties of rector of Christ Church. He further says: "Early in December I went by water to Indiana and was detained there much longer than I expected in consequence of the freezing of the Ohio. I visited Evansville, New Albany, Jeffersonville, Madison, Indianapolis, Crawfordsville and Rich-



THE FIRST TRINITY CHURCH, MICHIGAN CITY

From a pencil sketch contributed by an unknown artist

mond, and returned from the interior of that state through a part of Ohio and by the Miami Canal."

In 1837 Bishop Kemper again visited Indiana, having called a convocation of the clergy, who then numbered seven, at Crawfordsville. During the session of the convocation he laid the corner stone of Saint John's Church, Crawfordsville, "the first Episcopal Church in Indiana." Though moved to another lot in later years and recently remodeled into a handsome and modern edifice, the "first Episcopal Church in Indiana" is still the home of a faithful and growing congregation. Bishop Kemper devoted the whole of the summer of 1837 to Indiana, visiting many places where now are parishes of the Church. The bishop says: "Had it not been for a call to another diocese, I should have been enabled to visit before winter every important village and neighborhood in the state."

The Reverend Samuel R. Johnson, who had accompanied Bishop Kemper

from Philadelphia, was a man of great learning and energy and of independent means. He located at Lafayette, which Bishop Kemper characterized as "a new and thriving place which was reputed to be sickly". He remained there for many years and upon the foundations which he laid is now the important parish of Saint John's, Lafayette. It is related of him that one of his neighbors burglarized his cellar and stole a ham. Upon the discovery of the theft, he reproached himself very greatly for allowing one of his neighbors to get into such straits as to be compelled to steal the necessities of life and immediately sent him a well-filled basket, telling the neighbor to call upon him if he was ever again in need.

In Indianapolis the first resident minister was the Reverend Melancthon Hoyt, who came in 1835, remaining but for a short time before he went to Crawfordsville. The Reverend Jehu Clay visited Indianapolis in 1836 and officiated for a time, but declined an

How Our Church Came to Our Country

invitation to remain. In July, 1837, the Reverend James B. Britton took up residence in Indianapolis, organizing Christ Church immediately. On the thirtieth of July, 1837, Bishop Kemper administered confirmation to four persons and celebrated the Holy Communion for the first time according to the forms of the Church on August fourth in the Indianapolis Court House. The first vestry of Christ Church was elected on August 21st, 1837, and the corner stone of the church was laid May 7th, 1838; the church was opened for worship, November 18th, and consecrated by Bishop Kemper December 16th, 1838. Concerning the church, Mr. Britton wrote January 1st, 1838: "Pews in our contemplated building have been sold to the amount of nearly \$4,000. A beautiful Gothic edifice, 38x54 feet, with a handsome tower, is under contract. My vestry is very active and interested and the choir is already quite creditable. A chant was attempted for the first time on Christmas Day. This was the first time, I believe, that Christmas was ever religiously observed here." The work flourished and four months after the consecration of the church building, the Rev. Mr. Britton wrote: "The church is well attended. After the Methodists we have the largest congregation and already we have a firm and respectable standing as a Christian denomination."

In the following twenty years the parish outgrew its home and the old church edifice was removed to make place for a new and larger church. In 1859, the rector at that time, the Reverend Joseph C. Talbot, afterward bishop of the Northwest, and later bishop of Indiana, wrote as follows: "The most marked event in the history of this parish during the past year has been the opening of our new church edifice. It has been erected at the cost of about \$20,000, and for architectural beauty and strict truthfulness in construction is not surpassed by any

church edifice in the West, perhaps by few anywhere."

Probably the first parish organized in the state was Saint Paul's, New Albany, dating from July nineteenth, 1834. "This little band, together with its few female members, were favored with the visits and services, from time to time, of several clergymen visiting or residing in Louisville." A missionary, the Reverend Ashbel Steele, was sent to them in 1838. The building of a church was begun in 1839.

The Reverend Archibald H. Lamont settled as a missionary in Evansville in 1836 and a church building was begun in 1839. Christ Church, Madison, was organized in 1835 and the church built and consecrated in 1839. The Reverend Gresham P. Waldo went to Richmond in May, 1837, with the expectation of remaining there, but his health giving out he was succeeded by the Reverend George Fiske in the following July. Saint Paul's Church was organized and \$3,000 raised to erect a church "the plan of which is an exact copy of the church in West Chester, Pa."

In 1838 the Domestic and Foreign Missionary Society sent the Reverend D. V. M. Johnson to a station which had been opened at Michigan City. Here he found "the Reverend Mr. Noble, a graduate of the General Theological Seminary, whose faithful labors have been productive of much good." Trinity Church continued to grow under Mr. Johnson so that in his first letter to the society he writes: "The large room which the congregation has neatly fitted up is almost full of attentive listeners to the preached gospel." This large room was in a building originally erected for a city hall. The congregation adapted it for a church and built a bell tower which projected into the dooryard of the adjoining dwelling house "for which rent was paid and the bell was rung on that side." During the next year Mr. Johnson writes of a visitation made by

How Our Church Came to Our Country

Bishop Kemper, during which the bishop "on three successive Lord's days consecrated three churches and held confirmation in each." The Sunday evening during the bishop's visit to Trinity Church was devoted to the cause of missions and the sum of fifty-two dollars, "the first collection for the cause of Missions in the West in our infant church," was sent to the missionary society. At the end of two years the mission felt itself strong enough to relinquish the aid of the missionary society and begin its life as a self-supporting parish. Mr. Johnson was also instrumental in founding the parish of Saint Paul at Laporte, about eighteen miles from Michigan City.

III. Indiana's Bishops

The preliminary convention for the organization of the diocese was held at Evansville in June, 1838, and adjourned until August in Madison. Nine parishes were reported as organized, four of which were represented by ten laymen, nine clergymen being present.

In 1841 in Christ Church, Indianapolis, Bishop Kemper was unanimously elected bishop of the new diocese. "Bishop Kemper expressed his thanks for the confidence and attachment which the convention reposed in him by their unanimous and unexpected vote. . . . Were there not," he said, "many and great duties connected with the episcopate to which the whole Church has called me and which were yet unaccomplished, I could not decline so sacred and useful a station." Until the diocese could choose another head, he promised to make an annual visitation to the parishes and missions.

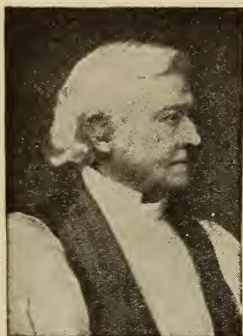
Some idea of the work of the bishop and of its hardships can be gained from the following: "During the next morning I rode fourteen miles on horseback, through the rain, to fulfill an appointment which had been



THE CATHEDRAL AT INDIANAPOLIS

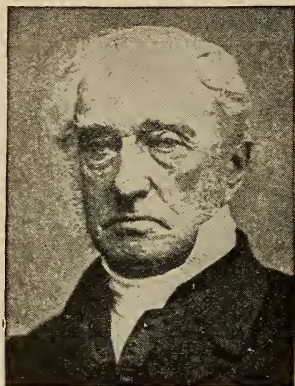
made for me fourteen miles from Evansville on the road to Vincennes." And again, "Perhaps it is right for me to mention that returning to St. Louis where duty called me, I was obliged to travel for forty-eight hours in succession on the mail bags in an open cart." The lot on which Saint James's Church, Vincennes, is built was the gift of William Henry Harrison, with whom Bishop Kemper "walked and talked" on one of his frequent missionary visitations. Although not a native of the state, the man who was to be our ninth president was at that time governor of Indiana.

Several attempts were made by the diocese to elect a bishop. In 1843 the Reverend Thos. Atkinson of the diocese of Maryland declined an election. In 1847 the Reverend Wm. Bowman was elected and in 1848 the Reverend Francis Vinton was elected

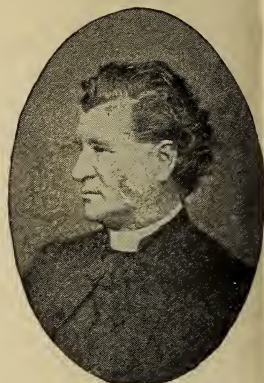


BISHOP KEMPER

*Bishop of
Indiana and Missouri*



BISHOP UPFOLD



BISHOP TALBOT

but both declined. However, in June, 1849, the Reverend George Upfold accepted. He became rector of Saint John's Church, Lafayette, which position he retained until 1854 when he resigned this rectorship in order to give his full time to the work of the diocese. In 1857 Bishop Upfold removed to Indianapolis and after ten years of effort an episcopal residence was built.

On account of the incapacity of Bishop Upfold by reason of ill health, an assistant bishop, Joseph C. Talbot, then bishop of the Northwest, was chosen in 1864. Bishop Talbot took the oversight of Saint Agnes's School for Girls in Terre Haute and resided therein until the final collapse of the school. Before the election of an assistant bishop, Bishop Upfold had been an invalid for years. Right valiantly did he fight for the upbuilding of the Church, but his hands were tied by his physical infirmities and lack of funds.

Bishop Talbot came to a field that had not been cultivated and found fallow ground. He was a man of jovial nature, a good mixer, not a great but a popular preacher, and if he had an outstanding gift it was in presenting the Historic Church in a way to catch and convince. Speaking the truth in

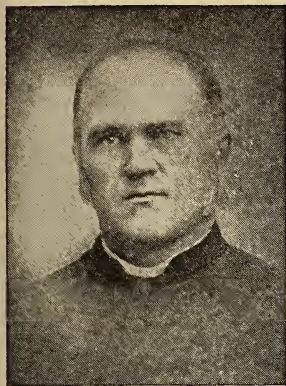
love he did set forth strongly the apostolic Church both in faith and ministry. The result is seen in the fact that during the first ten years of Bishop Talbot's episcopate the number of communicants more than doubled, increasing from 1510 in 1865 to 3200 in 1875.

Bishop Talbot was succeeded by Bishop Knickerbacker in 1883. The first ten years of Bishop Knickerbacker's episcopate also show a large increase—from 3,884 to 6,126 in 1892. From the coming into Indiana of Bishop Talbot in 1865 to the death of Bishop Knickerbacker in 1895 the proportion of communicants to population increased from 1 to 775, to 1 to 385, the population of the state having doubled in that period and the number of communicants having quadrupled.

In 1895 the Rev. John Hazen White was elected and consecrated bishop of Indiana and in 1899, after the division of the diocese, Bishop White became bishop of Michigan City and the Reverend Joseph Marshall Francis was consecrated bishop of Indianapolis.

IV. The Church at the Universities

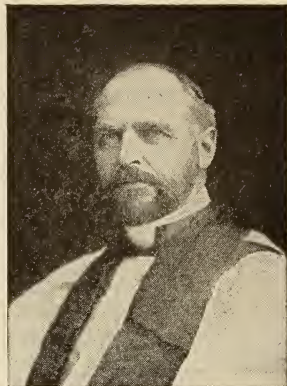
The work of the Church in both the diocese of Indianapolis and the diocese



BISHOP KNICKERBACKER



BISHOP WHITE



BISHOP FRANCIS

of Michigan City is done under the handicap of misunderstanding and prejudice which was inherited from the earliest days. Slowly that prejudice is melting away and slowly the Church is coming into her own in many communities.

For the elimination of prejudice and making the Church known as she really is, in a state where she is weak, there is no greater opportunity than work among the student bodies of the state universities.

Indiana is noted for its large number of educational institutions. There are many colleges beside the two divisions of the state university at Bloomington and Lafayette. The Church in Indiana is thoroughly awake to the greatness of the opportunity which is presented by the gathering of large numbers of young men and women for study. At Lafayette, the Purdue University students are cared for by the parish church; the same is true at Wabash College in Crawfordsville and at Valparaiso University.

The most conspicuous effort toward student work has been made at the Indiana State University at Bloomington. There in 1909 a beautiful stone church was erected near the campus. The first contribution toward its cost was \$5,000 from the Men's Thank

Offering. Since that time Saint Margaret's Hall for girl students in the university has been the center of the Church's work. A vicarage has also been built. With this excellent equipment, the Church has been able to exert an influence on the student body which has spread to the four corners of the state.

Somehow the Church has not yet fully learned how to appeal to the "Hoosier". There are few large parishes and very many weak missions. Concerning the work carried on under the direction of the diocesan Board of Missions, Bishop Francis said, in his annual address in 1915, the following about the results achieved in the congregations which are technically classed as missionary and which are aided by missionary funds: "No one, unless he be actively engaged in it, can know the difficulties under which the mission work of the diocese is prosecuted. The distance between mission points is great; the cost of travel high. For example, the archdeacon's weekly itinerary covers about 400 miles; another of the mission clergy travels 180 miles to and from one station, and ninety to another. There are few places so situated as to be strategic centers of work. In the smaller com-

How Our Church Came to Our Country

munities the ebb and flow of the population renders the condition of the congregations precarious at all times. One year may show a relatively large increase and the next a serious decrease in numbers. In a measure the churches in the larger places suffer from the same cause, but in them the additions and removals are more nearly equalized. In spite of difficulties, however, a careful analysis of the reports published in the diocesan journal shows a substantial gain in our mission congregations. The result of such an analysis made recently gives an increase of 51 per cent. in the number of communicants in the organized missions now on our list between 1905 and 1915. A few concrete examples will be interesting. During the decade, in Trinity Church, Anderson, the communicants have increased from 75 to 106; in Saint John's, Bedford, from

19 to 154; in Trinity Church, Bloomington, from 31 to 101; in Saint George's, Indianapolis, from 58 to 121; in Trinity Church, Lawrenceburg, from 26 to 65. These are conspicuous increases — conspicuous not because of the large numbers involved, but of the ratio of increase, which is far in excess of that of the parishes of the diocese. With more men and more resources, excellent results could be achieved in many places. Without increased resources, our clerical staff cannot be enlarged and the field of operations cannot be extended."

Not only in Indiana, but in all the states of the Middle West, though the work is most difficult, the Church is building surely though slowly. Her influence in every community where she is represented is far beyond her numerical strength, for she is sacrificing in order unselfishly to serve.

CLASS WORK

PREPARATION FOR THE LESSON

THE CROSSING, by Winston Churchill, gives a vivid account of the perilous journey made by General Clark and his soldiers to capture Vincennes. As showing conditions in Indiana at a little later period, there is nothing better than Edward Eggleston's *Hoosier Schoolmaster* and the less well-known *Hoosier School-boy*. Greenough White's *An Apostle of the Western Church* contains extracts from Bishop Kemper's letters about his travels in Indiana.

THE FIRST FIVE MINUTES

Ask the class if they know the popular name of Indiana. Who was the "Hoosier poet"? Tell them that James Whitcomb Riley wrote some of his best known poems while travelling about the state as an itinerant sign painter.

TEACHING THE LESSON

I. The Frontier.

1. Who were the first settlers in Indiana?
2. What churches were first in the field?
3. Tell about the circuit riders.
4. What other Christian bodies were active in religious work?

II. Laying Foundations.

1. What great bishop was the first to have charge of Indiana?
2. Tell an anecdote about his travelling companion.
3. Who was our first resident minister in Indianapolis, and where did he afterwards do famous pioneer work?
4. Which was the first Episcopal church in Indiana?
5. How was Trinity Church, Michigan City, begun?

III. Indiana's Bishops.

1. How many attempts were made to procure a bishop, and who finally became Indiana's first bishop?
2. Who came to help Bishop Upfold?
3. Tell about the growth of the diocese under Bishops Talbot and Knickerbacker.
4. When was the diocese divided and who are now the bishops of Indianapolis and Michigan City?

IV. The Church at the Universities.

1. For what is Indiana noted?
2. Where are her universities situated?
3. What work has our Church in university towns in the state?
4. What church was begun by means of the Men's Thank Offering?

How Our Church Came to Our Country

XXXII. HOW OUR CHURCH CAME TO COLORADO

By the Reverend Benjamin W. Bonell

I. The Far, Wild West

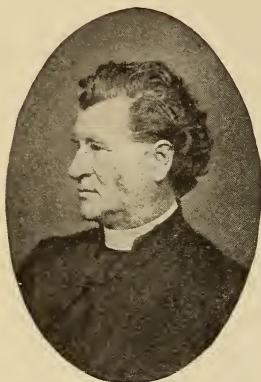
THE first services of the Church were held in Colorado when what is now the diocese of Colorado was a part of the missionary jurisdiction of the Northwest. When this great territory was first set apart by the General Convention the Reverend Jacob L. Clark, D.D., of Watertown, Connecticut was elected as missionary bishop. Dr. Clark declined and the Reverend Joseph Cruikshank Talbot, D.D., was elected in 1859 and consecrated bishop February 15, 1860. This same year the first service of the Church was held by the Reverend John H. Kehler twelve days after his arrival in the city of the Plains. He came from Virginia where he had been the rector of Sheppardstown. Filled with a true missionary spirit he came West to break the ground and plant the first seed of the Apostolic faith in the Church he so dearly loved. The first service was held in a little log cabin on Market Street in what is now the wholesale section of Denver. He soon won the respect of the good people of the community and was affectionately called "Father Kehler" by all in the frontier town.

In 1861 Bishop Talbot made his first visit to the far, wild West and was gratified to find an enthusiastic congregation maintaining regular services in a rented building. The mission had a name indicative of its surroundings—Saint John's-in-the-Wilderness.

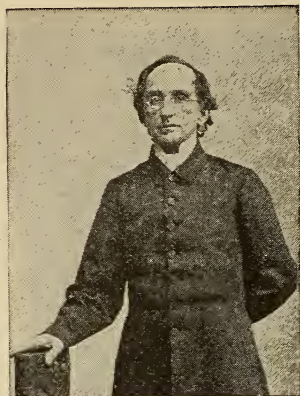
Since then the wilderness has given place to a beautiful city, and the little mission, grown to a great parish, is now Saint John's Cathedral. Father Kehler remained in charge of the mission until the latter part of 1861, when he was appointed chaplain of the First Regiment of Colorado Volunteers.

Having lost its leader the little band became somewhat discouraged. Just in the nick of time Bishop Talbot visited the West again and by his earnest endeavors revived the waning courage of the mission. The chapel of the Southern Methodists, the only house of worship in the village, with not enough members to keep the doors open, was bought and made over to adapt it to the services of the Church. The total cost was \$2,500. The Reverend Isaac Hagar, a deacon, was placed in temporary charge. The following year the Reverend H. B. Hitchings was called as rector and the work placed on a permanent foundation.

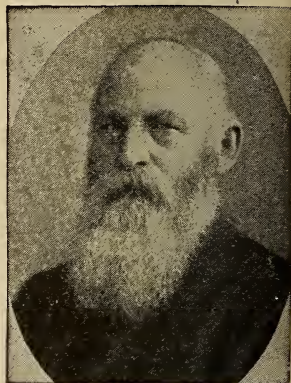
The second congregation in Colorado was formed in the mountains in 1860. The first service here was also held by Father Kehler. An interesting account of this has been given by Mrs. Anna Talbot, who said: "I arrived in Denver, October 18, 1859. In June of 1860 we moved to the Gregory District up in the hills. There was no Central City then and no Blackhawk. Midway between these two towns, which are only three miles apart, nestled on the mountain side a little camp called Mountain City. To



BISHOP TALBOT



BISHOP RANDALL



BISHOP SPALDING

this camp Father Kehler drove up from Denver, about forty miles, in the summer of 1860 and held a service in a log cabin. In the Fall silver was discovered a little higher up the mountain and houses were built about. The new town was called 'Central City'—it was not long before it became a thriving camp. In 1862 Bishop Talbot came up by stage coach. It was a great occasion." The bishop made a canvass for Church people and was so encouraged by the number he found that he organized a mission and asked Mrs. Talbot to name it, and Saint Paul's became a reality. In 1863 the Reverend and Mrs. Francis Granger arrived. A store building was bought and converted into a little chapel. The lower part of the building, which was on the mountain side, was fitted up for a school, Mrs. Granger taking charge. The present warden of Saint Paul's, Mr. Bennett Seymour, was one of the pupils.

Before the coming of the Reverend Francis Granger occasional services had been held by the Reverend Isaac Hagar and Dr. Hitchings. From the parish record we learn that Bishop Talbot visited Philadelphia and preached a stirring missionary sermon in Saint Mark's. He called for volunteers. The Reverend A. B. Jennings,

then a deacon, offered himself and was sent to Central City. Later the bishop sent for him. Mr. Jennings met the bishop at Nebraska City and was ordained priest. On account of an Indian uprising the journey was made under an escort of United States cavalry. After his ordination Mr. Jennings returned to Central City to the then largest parish in the Far West.

Bishop Talbot was elected assistant bishop of Indiana in 1865. In the West he was succeeded by the Right Reverend George M. Randall, who was consecrated December 28, 1865. At this time there were only two clergymen in Colorado, the Reverend H. B. Hitchings and the Reverend A. B. Jennings. Bishop Randall soon established missions and brought men to fill them, the Reverend W. A. Fuller, and Father Byrne, who was indeed a father to many missions in the mountains and on the plains. The Reverend Cortlandt Whitehead, later Bishop of Pittsburgh, was one of the early missionaries and was stationed at Black Hawk, where now we have no church. In 1867 a church was built at Georgetown. It was wrecked in a hurricane in 1869. In 1870 Bishop Whitehead shook the dust of Black Hawk from his feet and, taking his worldly goods, including an altar, lec-



CENTRAL CITY, COLORADO

Saint Paul's Church may be seen near the center of the picture

tern, a cross and candlesticks, went to Georgetown—built the present Grace Church and installed a one-manual pipe organ.

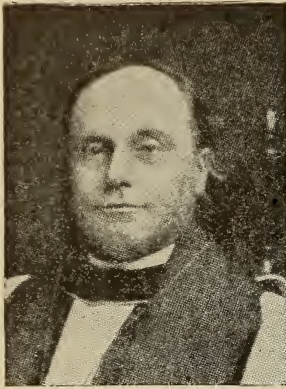
II. Colorado—Part of a Vast Field

In 1865 the General Convention set apart a new missionary jurisdiction consisting of the territories of Colorado, Montana, Idaho, and Wyoming. This was Bishop Randall's field and he covered it. His letters are full of interest and show an undaunted and cheerful spirit. We hear of his preaching to a large congregation in a grocery store, with not enough candles to enable him to see all the congregation, making responses impossible. But there was light enough to read the text and, to use his own words, "I did not need any more of that kind. Sunset, the following day, found us in front of a cattle ranch where the people could give us food but not lodging, so we slept in the wagon and our sleep would have been

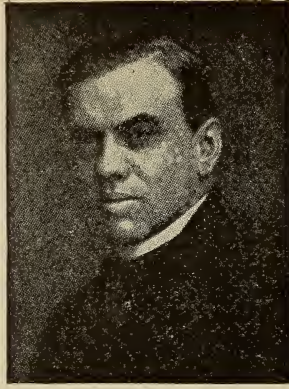
very sweet but for the bellowing of cattle, the cackling of geese, the barking of dogs and the shrill voice of an old lady who, with her friends, was camping a few yards off."

After Bishop Randall's second trip to the field he wrote that they "had safely run the gauntlet for three hundred miles through a country inhabited by hostile Indians." Scarcely had the bishop reached his journey's end when several stages were attacked and the passengers killed. One of our missionaries, the Reverend W. A. Fuller, had a miraculous escape. He was the only passenger, the driver and a man who was riding on horseback in company with them being killed. Later in the year the bishop writes that "no one need now be afraid to cross the plains for the Indians have done up their summer's work of scalping. These savages don't work in the winter."

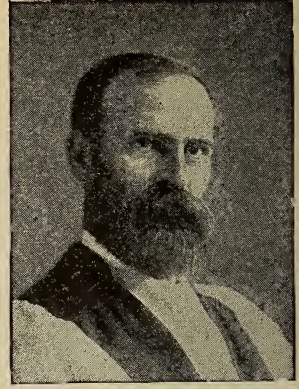
For eight years Bishop Randall travelled unweariedly over his immense field, "coupling the wisdom of ripe experience with the ardor of



BISHOP OLMSTED



BISHOP JOHNSON



BISHOP LEONARD

youth." Under him great progress was made. In 1870 the bishop obtained from the territorial legislature a grant of nearly \$4,000 for a School of Mines and began the excellent school which later he was obliged to turn over to the State, and which is now one of the leading schools of mines in the United States. In 1871 Mr. Nathan Matthews of Boston gave \$1,000 for a divinity school. Matthews Hall was opened September 19, 1872, under the supervision of the Reverend W. R. Harding. Parish schools were opened in the larger towns and later the first institutions for higher education were founded by the bishop; Jarvis Hall for boys and men, Wolfe Hall for girls. Again misfortune, in the garb of wind, blew off the roof of Jarvis Hall and the walls fell in a mass. But Bishop Randall's undaunted spirit could not be crushed. He rebuilt.

Not until shortly before his death did he betray any sign of the strain under which he was administering his great field. In his last communication to THE SPIRIT OF MISSIONS he asks a question which has been echoed by many succeeding missionary bishops: "How *can* we 'make brick without straw'? Do not tell us in effect to 'gather stubble instead of

straw'. We want bread and we need tools, and they who love the Lord and His cause will, I trust, be glad to supply both."

Bishop Randall died in 1873 and was succeeded by the Right Reverend John F. Spalding, a man of clear vision, who bought property and established missions throughout his vast jurisdiction. He drove from place to place and made visitations on horseback and by stage, often walking long distances when the floods had washed away bridges. The Church in Southern Colorado grew largely through the visitations to lonely ranches and farms of the bishop and his few helpers. In 1876 in the whole of Colorado and Wyoming there were only fifteen missionaries. Of necessity much of their time was spent in travelling on foot or on horseback, by stage or in a friendly buggy or an open wagon, in which on one occasion Bishop Spalding travelled for two days at an altitude of two miles, encountering two storms of wind and snow, rain and sleet, "an exposure," he says, "which had no serious consequences but was by no means pleasant!" Fortunately there were bright days as well as stormy ones. I have been told of jolly parties—Church parties—when the bishop sat on the seat of a lumber

How Our Church Came to Our Country

wagon with the driver, a little organ borrowed for the occasion, and then driving from house to house, the congregation was gathered—happy, zealous workers were our pioneers.

III. The Diocese of Colorado

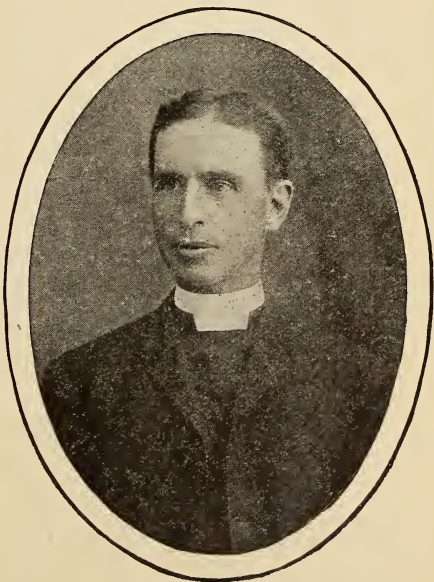
In 1885 the missionary jurisdiction of Colorado was organized into a diocese and admitted as such at the General Convention in 1886. Bishop Spalding died in 1902 and the Right Reverend Charles S. Olmsted was elected to succeed him. Bishop Olmsted, a man of marked learning, toiled on until ill health compelled him to leave the altitude of Colorado and live at sea level. Unable longer to visit the towns seven to nine thousand feet above sea level Bishop Olmsted called for a coadjutor and the Reverend Irving P. Johnson, D.D., of Seabury Divinity School, was elected. A man of indomitable energy and great missionary spirit he is meeting the knotty problems of a hard western field.

Colorado has suffered much and often financially. Many vicissitudes have checked its onward course. Jarvis Hall burned, Wolfe Hall closed and Matthews Hall lost, nevertheless, the work has gone on and a great future is before the diocese. There are some diocesan institutions standing for uplift and succor to humanity. The Oakes Home, founded by the Reverend F. W. Oakes, has done a marvelous work. Saint Luke's Hospital stands in the forefront in Colorado—always full to overflowing. The Church Convalescent Home for homeless women is one of the recent factors established by the Church in Denver to alleviate the suffering of the needy. The Sisterhood of Saint John the Evangelist, founded by Bishop Olmsted, is quietly doing good by its many acts of mercy, and the Divinity School, reopened at Greeley, is preparing men for missionary work. Colorado will soon take its place as one of

the great dioceses of the Church—a diocese in name, a vast missionary field in reality, with the door of opportunity opened wide for the service of God and His Holy Church.

IV. The Missionary District of Western Colorado

At the General Convention in Baltimore, October, 1892, the diocese of Colorado presented a memorial, praying that it be allowed to cede the western portion of the state as a missionary district. On the thirteenth of October the missionary district of Western Colorado was constituted by the concurrent action of both Houses. By this act an area of 38,000 square miles was set aside, a difficult field dotted with little villages, mining towns and a few agricultural centers. Western Colorado had been faithfully cared for by Bishop Spalding and a few earnest priests. On October twenty-first the Reverend William Morris Barker of Duluth, Minnesota, was elected as first missionary bishop of this hard field.



BISHOP KNIGHT

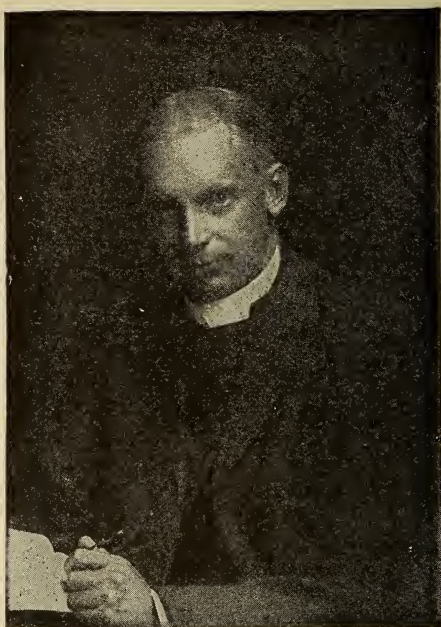
How Our Church Came to Our Country

In October, 1894, he was transferred to the missionary district of Olympia.

In 1895 the General Convention, meeting at Minneapolis, placed the district under the care of Bishop Abiel Leonard of Salt Lake. Bishop Leonard travelled far and wide preaching in little camps, and as a result the Church began to show signs of life in the disheartened field.

It was during Bishop Leonard's time that the writer, coming to Colorado, was invited to spend a vacation at a mining camp, Lake City. While there he met the good bishop and learned something of his endeavors to strengthen the Church in Western Colorado. The first Sunday of the month the writer held services in the little chapel which, excepting the occasional visit from Bishop Leonard, had been closed for several years.

Sunday was a threatening day. Clouds hung low and large drops of rain warned people to stay at home. However, about twenty-five ventured out. Had they not made great preparations?—aired and cleaned the church and had choir practice. The faithful few were there—one family from Litchfield, England, who lived several miles out of town drove in. The service began. No one present could play the chants so I was organist as well as minister—and how they sang! A very hearty service we were having, but the day grew darker and peal after peal of thunder rent the air and a torrent of rain came down and through the old roof. Well do I remember the day! The service went on, and during the sermon I stood between two leaks. The congregation raised umbrellas. The storm and the service ended about the same time. Then we had an after meeting and *decided to shingle the church*. I spent the week on the job and the next Sunday we held service under a rain-proof roof. Little Saint James's has an interesting history. It was built for a blacksmith shop and in the course of years evolved into a neat little chapel!



BISHOP TOURET

Under Bishop Leonard the work had grown, and at his death in 1903 it came under the care of his successor, Bishop Franklin S. Spalding, whose tragic death a few years ago was an irreparable blow to the Church. At once Bishop Spalding with characteristic vigor began a systematic visitation of every parish and mission in the district, travelling 13,935 miles by rail and 1,159 miles by stage and wagon. The development of irrigation had given a great impetus to growth in the farming districts. Several new missions were opened and services resumed at many places where they had been abandoned. It was Bishop Spalding's representation of the importance and scope of the work that led the General Convention of 1907 to revive Western Colorado as a separate missionary district.

The same convention which revived the missionary district elected the Reverend Edward Jennings Knight, of blessed memory, as the third missionary bishop. Bishop Knight was a born

How Our Church Came to Our Country

missionary. Ardent and zealous he entered the field and worked with a will. Nearly all the towns of Western Colorado where our Church had reached were on the railroad that circles the central part of the district. To these towns the good bishop went—preaching to a handful. No congregation was too small for him. His large heart went out to the lonely members of his flock scattered here and there. His life was a constant round of labors. After doing the towns on the railroad he started to visit the outlying places by wagon, often sleeping on the ground under the wagon. Wherever two or three Church people were to be found, this missionary bishop went with never a complaint or a murmur, for he said the sheep from the hills often become the supporters of the city parishes. His was an example of the ideal Pastor and Chief Shepherd. No wonder that the people of Western Colorado loved him—no wonder that the Church picked up by leaps and bounds. In less than a year this godly man was

summoned by the Angel of Death, but his example, his missionary spirit, lives on.

Bishop Knight was succeeded by Bishop Benjamin Brewster, who, after faithful work, was elected to the bishopric of Maine. Constant change seems to be the order in this great field. At Saint Louis the Reverend Frank Hale Touret was elected to fill the vacancy made by the translation of Bishop Brewster. Recently he has been given the added care of Utah.

The missionary district of Western Colorado has a population of 115,000, scattered over 38,000 square miles. There is only one institution of higher education in the field, the state normal school at Gunnison. Western Colorado is clearly a field for untiring efforts, where the Church must minister to her scattered people. Her bands of faithful clergymen must be willing to be found in travels often—in hardships often—in trials often—in halls and school-houses often—working always not for money or fame, but for the glory of God and the good of men.

CLASS WORK

PREPARATION FOR THE LESSON

THERE is no better description of the conditions under which our hardy pioneers both of Church and State pushed their way across the continent than that found in Chapter V of Burleson's *Conquest of the Continent*, "The Battle Among the Mountains".

THE FIRST FIVE MINUTES

Five minutes is all too short in which to tell the class something of the great Rocky Mountain region—the backbone of our country—in which the scene of this story is laid. Any public library will supply books on this subject.

TEACHING THE LESSON

I. The Far, Wild West

1. Of what great missionary field was Colorado at first a part?

2. What bishop had charge of it?

3. Where were the first Church services held?

II. Colorado—Part of a Vast Field

1. To what other great missionary jurisdiction did Colorado belong in 1865?

2. Tell about some of Bishop Randall's journeys.

3. Who was his successor?

III. The Diocese of Colorado

1. When did Colorado become a diocese?

2. Name its bishops.

IV. The Missionary District of Western Colorado

1. When was this district set off?

2. Who were the first three bishops?

3. Who is the present bishop?



A MOUNTAIN LAKE IN WESTERN COLORADO

How Our Church Came to Our Country

XXXIII. HOW OUR CHURCH CAME TO KENTUCKY

By Bishop Woodcock

I. Prior to 1829

THE beginnings of things often may seem small, their importance lies not in comparison with other events but in the motive of the given purpose itself. Compared with other historical epochs, the first efforts to establish the Church in Kentucky may seem to be a day of small things; so, indeed, it was. The point, however, was to make a beginning, for without that the prospect would be nothing. Small things may contain all the possibility of great results. For instance, one can "count all the grains in a bushel of wheat, but he cannot count all the bushels in a grain of wheat."

Though it was a day of small things, it was a venture of faith. The beginning had been too long postponed and many priceless years had elapsed unused, costing the loss of many splendid opportunities. The only way to begin was to begin. "All epochs have their beginning in the men who come to the surface with a great purpose." After many years of delay the right men at last appeared and the great purpose was an epoch in the annals of Kentucky.

Of the early days we possess very meager records, so scanty, in fact, that one is unable to trace the early efforts to keep the Church alive. Originally Kentucky was part of Fincastle County, Virginia, an untracked wilderness, teeming with game and known only to the Indians, who sought this hunting paradise. Of the

early ventures into these unmapped wilds we have only the briefest records. Later exploring parties visited this new country—the far Southwest of those days. In 1765 and again in 1767 a small area of the eastern portion of the state was explored. It was not until 1774, however, that any real attempts were made to extend the frontier. In that year James Harrod made the first permanent settlement, which was named in his honor "Harrodsburg". This struggle to maintain themselves against the frequent attacks of the Indians is a long and heroic story. The following year the best known pioneer, Daniel Boone, planted a colony which could have no better name than that by which it is known, "Boonsborough". Here again the experience of the first settlement was repeated in ceaseless conflict with the Indians, who disputed the encroachment upon their hunting grounds, and, during the Revolution, fought on the side of the British.

Owing to the favorable Land Policy of Virginia immigration was attracted to Kentucky, but, because of the long and devastating Indian warfare which followed, the settlement and development of the state was retarded.

Among the immigrants who sought new homes in these fertile wilds were many, if not a majority of them, Churchmen, nurtured in the Faith in Virginia. While thousands of members of our Church first settled in this new country most unfortunately no clergy of the Church seemed to have

How Our Church Came to Our Country

accompanied them. They were left, so far as the Church was concerned, to perish like sheep in the wilderness. What would it not have meant to the future of the Church in Kentucky had there been, in those days, an organization like the Board of Missions to send missionaries to these, almost exiles, perishing for want of the Word and of the Sacraments. But with our missionary society then in London, and America at war with England, with the supply of clergy woefully inadequate, and with the missionary spirit at the lowest ebb, what other outcome could follow but this: a whole people alienated from the Church of their Fathers, a great field lost which never can be rewon, and two dioceses, now in the state, of only one-third the strength and power they might have been. The lesson in Kentucky was not learned by the Church in the case of other states in time to avert the same misfortune. One who says that he does not believe in missions says, at the same time, that he does not believe in Jesus Christ and His Church. From such deplorable mishaps in these days the splendid service and assistance of the Board of Missions is now saving the Church, but it can do only what we of the Church give the means to do. The Board of Missions represents us, and is simply ourselves at work to extend the Kingdom of God.

It will be seen what pitiful delay occurred when it is noted that, while Kentucky was admitted into the Union as a state in 1792, it was not until 1829 that the diocese was organized.

In the meantime a new generation had sprung up, utterly separated from the Church of their forefathers. Meanwhile the people were taught by illiterate men, but the Church did not exist for the people who of a right belong to Her. In these long, disappointing years, with only twelve clergymen in all that time, some of whom gave up their work and some who

lived only to serve for one year, there is mentioned one, the Reverend Mr. Lythe, who, at that time, was the "first Minister of any kind or name to offer up the Sacrifice of Praise and Thanksgiving to the Living God in Kentucky". These are sad days in the things which the Church let slip for the lack of missionary help, of foresight, oversight, and the presence of missionaries themselves. We will find no fault, for these were days of little strength, a feeble folk, and a Church without bishops. Had we lived then, we, perhaps, had not done so well.

II. The Formation of the Diocese

Many years elapsed before any definite steps were taken for organization. The labors of a few clergymen kept the Church from dying out. Thirty-four years after the first settlement the first parish was established, namely, Christ Church, Lexington, organized in 1809. The first convention of the Church held in Kentucky met in Christ Church, Lexington, in 1829. There were in attendance two priests, one deacon, and nine laymen, representing Lexington, Danville and Louisville. To the Reverend Dr. Chapman belongs the honor of organizing the diocese. He was at that time the only rector in Kentucky. The convention elected Dr. Chapman chairman, and the Reverend B. O. Peers, secretary. The Church was most fortunate in having two such able and devoted men. Dr. Chapman is spoken of as a man of "zeal, power, and learning". His writings did much to spread a knowledge of the Church. Of Mr. Peers it is said that he gave freely of his "time, labor, and money", and that he was "the father of common school education in the state". Among the laymen attending the convention were men of note, for Kentucky owes much to her devoted laymen who always have given of



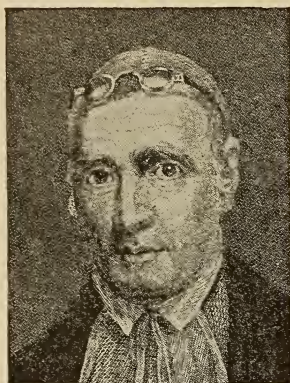
LOOKING WEST ON MAIN STREET, LEXINGTON, KENTUCKY
Christ Church, Lexington, was the first parish in the state

their time and service to further the welfare of the Church.

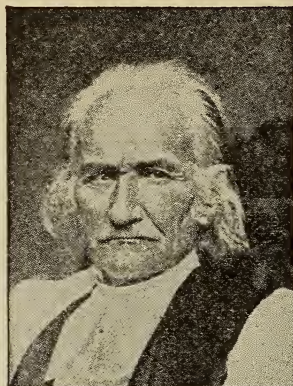
During a meeting of the primary convention, Dr. Chapman learning that Bishop Ravenscroft was in Nashville, an invitation was extended to him to visit Kentucky. He accepted and came to Lexington, where he confirmed a class of ninety-one persons. Later in the year Bishop Brownell of Connecticut visited the diocese. He aroused much interest and gave large encouragement to the small but faithful body of Churchmen who were giving such good account of themselves. The official acts of Bishop Brownell were the consecration of Christ Church, Louisville, the baptism of four adults and eleven infants; the confirmation of thirty-one candidates. It is said of this memorable visit that the Bishop of Connecticut stirred up new life in the feeble beginnings of a struggling diocese. From that time the Church made a new start and despite the difficulties and limitations, decided progress was made.

Of the early statistics of the Church we have only imperfect records; the first which are available are given in the Journal of the Second Convention, 1830. The population of the state at that time was 687,917; number of parishes 3; clergy 4; baptisms, infants 32, adults 6; marriages 3; burials 10. At this convention an invitation was sent to Bishop Meade, assistant bishop of Virginia, to make a visitation. He accepted, giving much time to the diocese and extending his visitation over the state. During his visit Bishop Meade consecrated Trinity Church, Danville, ordained the Reverend Messrs. Ash and Giddings to the priesthood in Christ Church, Louisville, the first ordination in the diocese; and held two confirmations, when fifty-four received the Laying on of Hands.

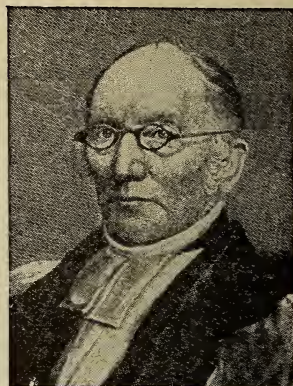
No diocese, however, could hope to develop while dependent upon occasional visitation. Small as the diocese then was it was sorely in need of leadership and oversight. With this in



BISHOP RAVENSCROFT



BISHOP MEADE



BISHOP BROWNELL

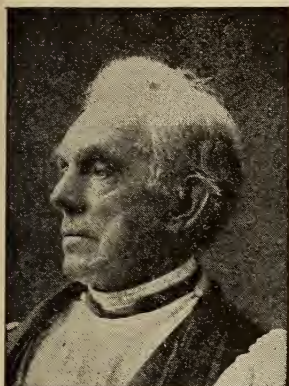
view steps were taken to secure a bishop, and at the third annual convention, held in 1831, the Reverend Benjamin Bosworth Smith, rector of Christ Church, Lexington, was chosen bishop. Owing to some informality in the election he declined. The following year at the convention held in Hopkinsville, June 11, 1832, he was again elected. He accepted and was consecrated in Saint Paul's Chapel, New York, October 31, 1832, by Bishop White of Pennsylvania; Bishop Brownell, of Connecticut; and Bishop Onderdonk, assistant bishop of Pennsylvania.

This step was a courageous venture of Faith, even a larger venture on the part of the bishop than on that of the diocese. There was no provision for his salary, it is recorded, "For more than twenty years the offerings of the diocese did not exceed the bishop's traveling expenses to and from the General Convention". The bishop's support came chiefly from the earnings of his family derived from teaching school. The Church was feeble and poor. The Board of Missions, as we now know it, did not exist, but the spirit of sacrifice and service were rich in bishop and people. When Bishop Smith came to Kentucky "not a parish had a set of communion vessels

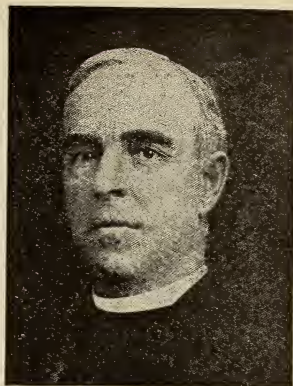
and but one had either bell or organ". It was a beginning and, though feeble, the Church began to grow. The first candidates for Holy Orders were Thos. A. Quinlan, L. H. Van Doran, and E. H. Deacon. In 1833 the first priest was ordained by a bishop of the diocese, i.e., the Reverend S. S. Lewis, and the first deacon, the Reverend Erastus Burr.

In 1834 a great calamity befell the diocese in the outbreak of cholera in Lexington. This scourge grievously afflicted the struggling Church. It is reported that "Two Presbyters, three Candidates for Holy Orders, and fifty Communicants — one-fourth of its whole strength — had been carried away". During these sad days Bishop Smith bore himself with great courage, refusing to desert his flock. Not only did the Church suffer heavily from the cholera, but during the same year it lost many of its people, who immigrated to Illinois and Missouri.

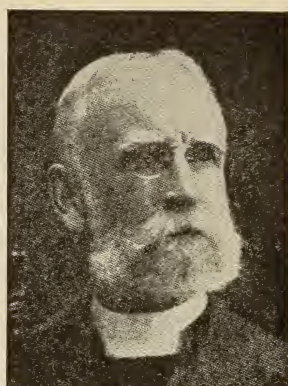
In the meantime a theological seminary had been established in 1834. From this institution twenty-five clergy were added to the ranks of the ministry. After many vicissitudes it was found necessary to give up the seminary. In 1836, Shelby College was started, which, after varying fortunes and discouragements was dis-



BISHOP SMITH



BISHOP WOODCOCK



BISHOP BURTON

continued in 1870. Notwithstanding the limitations and difficulties, encouraging progress was made. During the first thirty years of Bishop Smith's episcopate there were 7,470 baptisms, 3,402 confirmations, and the communicants numbered 1,821.

III. Bishop Dudley

Bishop Smith had now reached the age of seventy and the thirtieth of his episcopate. The diocese decided to give him an assistant. At the convention held in 1866, the Reverend George David Cummins, D.D., was elected assistant bishop. He was consecrated in Christ Church, Louisville, November 16, 1866. He served but a short time, resigning in 1873, leaving the Church because of disagreement with her doctrines, and started a new religious body called the "Reformed Episcopal Church". He was deposed in 1874 and died in 1876. No trace now remains in the state of the religious sect which he founded.

Bishop Smith remained in the diocese until 1872, when, because of old age and infirmities, he resided, by permission, outside the state. In 1874 the Reverend Thomas Underwood Dudley, D.D., was chosen as assistant bishop. To him fell the whole care

of the diocese. Upon the death of Bishop Smith in 1884, after an episcopate of fifty-two years, Bishop Dudley succeeded to the bishopric. In a memorial to Bishop Smith this tribute was paid to him, "The Church in Kentucky thanks God for the good example of this, His servant sent down to them, in the unbroken Apostolic line, out of the 'Upper Chamber' of Jerusalem, to 'Lay on Hands,' after the manner of the Holy Apostle that the people may receive the Holy Ghost, and to bless the people in his name".

Bishop Dudley, only thirty-seven when consecrated, brought the ardor of young manhood to his new field and devoted himself with great energy to his task. A preacher of rare ability, a true lover of mankind, he won and deserved the affection and confidence of his people, to whom he endeared himself by many ties in his busy and fruitful episcopate of twenty-nine years. Under his leadership many charitable and benevolent institutions were established. No diocese of its size has more benevolent institutions than Kentucky.

The diocese prospered and continued to grow, but the large area, forty thousand square miles, so inaccessible in many parts, became too great a task for one man. With this in view it

How Our Church Came to Our Country



BISHOP DUDLEY

was decided in 1895 to divide the state into two dioceses, Kentucky and Lexington, the diocese of Kentucky comprising the western half of the state and the diocese of Lexington the eastern. Bishop Dudley elected to remain in Kentucky. The Reverend Louis W. Burton, D.D., rector of Saint Andrew's, Louisville, was chosen as bishop of Lexington and was consecrated January 30, 1896, Bishop Dudley being the consecrator assisted by six other bishops.

Bishop Dudley took deep interest in the work for the Negroes. While so much of the work among the whites was missionary work, and some of it with little prospect of growth in the future, moreover, with slender means to carry it on, the bishop succeeded in establishing three colored missions. These have, each of them, a church and rectory, and one has a parish house. One of these missions has since become a self-supporting parish.

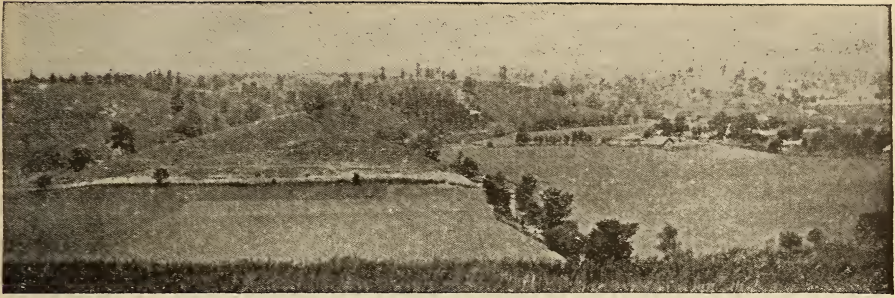
From the nature of the work it will be a long time before the Church is established in many places. The pop-

ulation is largely an agricultural people and most of the towns are small where other religious bodies have long preceded our own Church.

The diocese moved forward and the growth, while not large, steadily increased. Bishop Dudley died January 22, 1904, after a busy episcopate of twenty-nine years. He found a disturbed diocese, owing to the defection of one of its leaders, and left a united people, who deeply mourned him. During these long years he gave the best of his brilliant powers and loving heart to the flock, whom he served in season and out of season, desiring to spend and be spent for all. In spirit and in work, he was an ardent missionary and loved the Church's cause. Few have aroused in others a deeper love of missions than this beloved Father in God, who kept this great duty and greater privilege constantly before his people. He gave and did much for missions and much is owing to the Board of Missions for assistance received in the diocese. His people had every reason to love him; tactful, patient, generous and charitable, he shared many sorrows, but he always gave out sunshine. He started his work with one diocese in the state and left two, but he left in his life and service a benediction to both which time has not and cannot efface.

IV. Later Years

For a period of seventy-two years Kentucky had but two diocesans, namely, Bishop Smith and Bishop Dudley. On the death of Bishop Dudley the diocese made choice of the Reverend John Gardner Murray, D.D., who declined his election. Later the Reverend Arthur Selden Lloyd, D.D., was elected, who also declined. At the council held November 16, 1904, the Reverend Charles E. Woodcock, D.D., rector of Saint John's Church, Detroit, was chosen as bishop and was consecrated January 25, 1905.



INDIAN FIELDS, NEAR LEXINGTON

Noted as a highway for the early pioneers

From the death of Bishop Dudley to the present time progress has been made, but not all the attainment that ardent hope desires. To be satisfied, would be to stagnate; but to despair would be to give way to failure. The same limitations exist as heretofore. Kentucky never has been fortunate in profiting by removals of Churchmen to the state and the additions from this source are negligible.

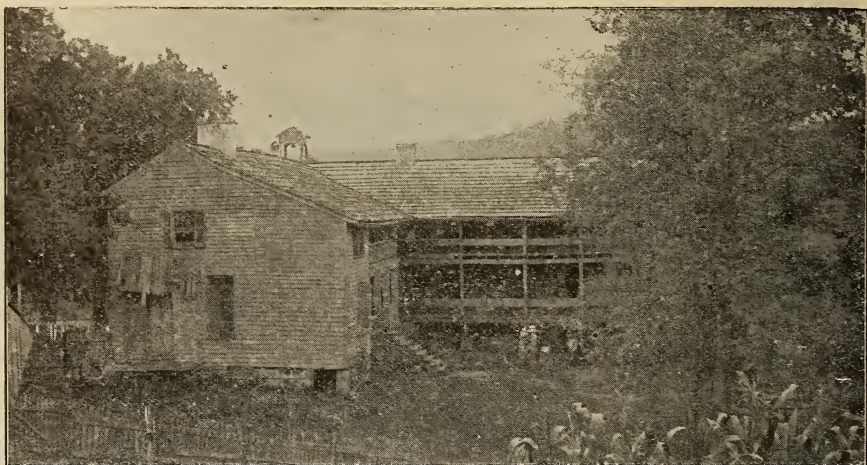
Some new missions have been established and some old ones, for reasons which justified the course, have been given up. The number of self-supporting parishes has increased. Contributions to general missions have increased four-fold.

A much needed addition has been made in providing a home for the nurses of the training school of the Norton Infirmary. This is a commodious and necessary equipment, accommodating over sixty nurses. One of the most useful and helpful of our institutions is the Girl's Friendly Inn, established in 1911, which provides a home under Christian and refining influences, for sixty-three young women engaged in various employments. This is a home rather than an institution, and in a field all its own, is unsurpassed in its practical and benevolent work by any of the institutions of the diocese.

The greater part of the diocese still remains a missionary field and will

continue as such for many years to come. Much of this work will remain slow in development. At times it seems impossible, for there are still many counties in which no service of the Church is held. But when we are face to face with difficult things, the time to stop is not when things are hardest, that is the time to stick and to toil. It is well to remember, in the midst of difficulty, that "the only difference between the possible and the impossible is that the impossible takes a little longer". Whatever difficulty there may be gives employment to faith if accepted as a trust. There always will be difficulties, but it is one thing to go about things as God's errands and quite another thing to accept them as discouragements. Discouragements are often the result of want of faith. Missionary work offers no opportunity to those who love God so little and so timidly as to be afraid to face and to do hard things.

What I have said in brief as to progress in the diocese of Kentucky since the state was divided into two dioceses is equally true of the diocese of Lexington. The conditions throughout the state are very much the same. The scattered population and the sometimes difficult means of transportation make many of our problems those of the missionary district, but as time goes on we see results of the labor and work, and the



THE MISSION HOUSE AT PROCTOR

Formerly a tavern in stage-coach days, Bishop Dudley converted it into the first of our churches in Lee county

influence of the Church is constantly growing.

We dare not raise the question, "Do missions pay?" If we attempt to measure the results, we shall meet with discouragement. We have nothing to do with the results, but we have a great deal to do with duty and privilege. The work never will fail for want of opportunity, but it may fail

for want of faith and courage in us. Missions are as necessary to us to prove our own conversion and to keep us fit for God's uses, as they are necessary to win souls to Jesus Christ. To be a Christian is synonymous with being a missionary. One cannot be a Christian and not a missionary. The next greatest thing to creating a soul is to help save a soul.

CLASS WORK

PREPARATION FOR THE LESSON

THE Life of Daniel Boone will furnish a romantic background for the story of the state. Of Church history there is not much available to the general public except what is contained in the above article.

THE FIRST FIVE MINUTES

Tell the class the story of Daniel Boone. Tell them also of Bishop Brownell's journeys (see the June SPIRIT OF MISSIONS) so that they may understand the conditions which the first bishops had to face.

TEACHING THE LESSON

I. Prior to 1829

1. What noted pioneers were the first settlers?
2. What warfare retarded the development of the state?
3. Who was the first clergyman?

II. The Formation of the Diocese

1. What two bishops made visitations in Kentucky in 1829?
2. When was the diocese organized?
3. By whom and where was the first ordination held?
4. Who was the first bishop of Kentucky?

III. Bishop Dudley

1. How old was Bishop Dudley when he was consecrated?
2. Tell of his work.
3. When did he die?

IV. Later Years

1. How many bishops did Kentucky have in seventy-two years?
2. Who is the present bishop?
3. What new diocese was made out of half the state? What is it called?
4. Who is the bishop of Lexington?

How Our Church Came to Our Country

XXXIV. HOW OUR CHURCH CAME TO LOUISIANA

By the Reverend Gardiner L. Tucker

I. Earliest Days of the Church

WHEN our Church came to Louisiana, immediately after Louisiana became a part of the United States, it found a transplanted section of *La Belle France*. In the year 1682 the French-Canadian LaSalle came down the Mississippi River from Canada, and standing on the desolate bank of the stream, not far from the present site of New Orleans, took possession of the great Valley of the River, north, east, south and west, in the name of the King of France. He named the River *St. Louis*, and the country *Louisiana*.

Thirty-six years after that, in 1718, and just two even centuries before the writing of this article, another French-Canadian, Jean Baptiste Le Moyne, known to history as *Bienville*, founded the city of New Orleans, in order to secure for France the political and commercial mastery of the River and the Valley.

For nearly one hundred years the people, language, law, customs, ideals, and religion of the territory now comprised in the State of Louisiana were French. Between 1762 and 1803 Louisiana was a possession of Spain—but the main current of French life was only slightly tinged by any Spanish influence.

In 1803 Louisiana was transferred back to France, and by Napoleon sold to the United States—not only the present State of Louisiana, but the whole vast empire of the Louisiana Purchase, one million square miles or

more, extending to the Rockies and to the Canadian border.

The rest of the Purchase quickly became American. In the northern part of the present State of Louisiana, and in the "Florida parishes" east of the Mississippi River, the American element quickly predominated. But New Orleans, the Lower Coast of the Mississippi, and the bayou country to the westward—the most typical part of Louisiana—retains much of its French flavor to this day. In some parts of "down-town" New Orleans, and in many places in the bayou country where the Acadians, of romantic history, settled, French is still the language of the home among large numbers of the people.

So when the Church came to Louisiana it came to a French commonwealth. The French law (today the basis of Louisiana law), the French language, the French customs and ideals, and the Roman Catholic Church, form the background of Louisiana history both sacred and secular.

Under French and Spanish domination the only public worship was Roman Catholic. It is interesting to note, however, that ideals of religious freedom were at any rate strong enough to prevent the establishment of the Inquisition in Louisiana, even under the rule of a Spanish governor. When a commissary of the Inquisition arrived from Spain, in the latter part of the eighteenth century, armed with the terrors of the "Holy Office", and prepared his dungeons and in-

How Our Church Came to Our Country

struments of torture in the old *Calaboza* or jail, the Spanish governor himself had the monk arrested, and sent him back to Spain.

The problem to be worked out in Louisiana (not yet solved completely) was the Americanization of a Latin Commonwealth. The spiritual ideals of Louisiana were Catholic of the Roman type and therefore anti-Protestant. American life elsewhere was inevitably individualistic, Protestant of a type generally anti-Catholic. The Church in Louisiana has never been inconsistent with the character it took from the beginning. It has never made any apologies for its Protestantism; it has never made any compromise as to its Catholicity. It is "Protestant Catholic" today, as at the beginning.

It seems providential, therefore, that the first church of American foundation in Louisiana was Protestant Episcopal, able to present the spiritual freedom of Protestantism as not contradictory to the spiritual unity of Catholicity; able to be, as we hope and believe, in the fulness of the times the Church of the Reconciliation of all Christendom both Protestant and Catholic.

About eighteen months after the transfer of Louisiana to the United States, a meeting of Protestant citizens of New Orleans was held in that city. At this and subsequent meetings it was determined that a Protestant clergyman should be obtained "to come and reside in the city and preach the Gospel," and that a place of worship should be built. A vote was taken to determine the religious denomination of the clergyman who should be invited. The vote stood: "For an Episcopalian, forty-five; Presbyterian, seven; Methodist, one." In a letter written to Bishop Moore, of New York, it was stated that the supporters of the new church were not only "of his own persuasion, but Presbyterians, Catholics, etc."

Bishop Moore appointed the Reverend Philander Chase, one of the Church's great pioneers. He was afterward to blaze the trail and lay the foundations in the Middle West, first as Bishop of Ohio, then of Illinois. He entered upon the work of rector in New Orleans in 1806, organized the parish, and, in addition to the duties of his rectorship, opened a school. No church was built in his time, nor until 1816. He held services in various public buildings, stores, and private houses. In 1811 he resigned and left Louisiana.

The Church in Louisiana, as in the colonies of the Atlantic seaboard, was a "denatured" sort of institution for the first period of its history. For a quarter of a century it never saw one of its own bishops. In fact, in 1805 there were only six bishops, of whom the nearest lived in Virginia. In 1830, when Bishop Brownell of Connecticut finally visited Louisiana, there were only eleven bishops of the American Episcopal Church. Bishop Brownell, as one of the youngest and most active, undertook a long and arduous trip to the southern country, including New Orleans, consecrated Christ Church, and administered confirmation to a class of sixty-four. He came again in 1834, and again in 1836.

"Old Christ Church", after several removals, finally was located on the site it was to occupy for forty years. In 1847 a handsome Gothic structure was erected on the corner of Canal and Dauphine Streets (on the site now occupied by the huge Maison Blanche Department store). There it stood as a landmark of the city, and a witness to Christ on the city's principal thoroughfare and at the very heart of its life, until in 1886 the new Christ Church, soon afterwards made the pro-cathedral, was built in the residence district "uptown". Among the men associated with the origin of Christ Church were several prominent figures in the life of the territory, in-

How Our Church Came to Our Country

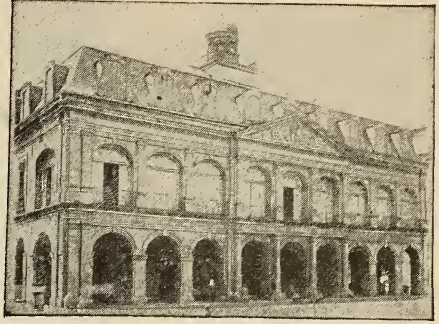
cluding John McDonogh (Presbyterian), afterward the great benefactor of the New Orleans public schools, Edward Livingston, lawyer and statesman, W. C. C. Claiborne, territorial governor and first governor of the state.

In this "pre-Episcopal" period two other parishes were organized for permanent existence. Grace Church, Saint Francisville, was organized by a group of Churchmen in the cotton plantation country, and Saint Paul's, New Orleans, was organized. These three took steps to organize the diocese of Louisiana, and after efforts made in 1830 and 1835 failed, they effected this organization in 1838.

During this period, about 1830, there was established a congregation of French-speaking Protestants. In 1835 this congregation, under the name of *L'Eglise de la Resurrection, Nouvelle Orleans*, was admitted into union with the diocesan convention. This congregation afterward dissolved, but later another was admitted under the title of *L'Eglise Protestante Francaise*. This continued to maintain itself for some time. Later it withdrew from union with the convention and pursued an independent life, but soon dispersed.

II. Leonidas Polk, Bishop, Soldier and Statesman

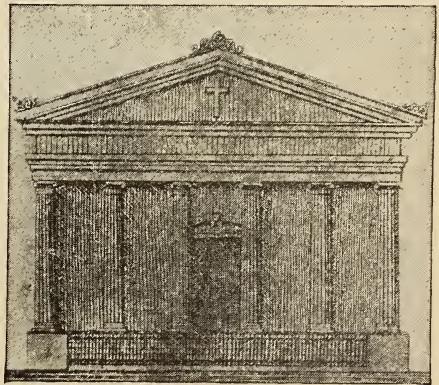
In 1835 there came a great missionary awakening in the Church when it was proclaimed that every member is by virtue of baptism a member of the Missionary Society, and when Jackson Kemper, "bishop of all outdoors", was sent into the Northwest as the first missionary bishop of the Church in America. Three years later Leonidas Polk was consecrated as a missionary bishop, with a territory deserv- ing the title of "all outdoors" not less than Kemper's. His charge included Arkansas, Indian Territory,



THE CABILDO, NEW ORLEANS
The municipal building in which the first services of the Church were held by Philander Chase

Alabama, Mississippi, Louisiana, and the republic of Texas. As Texas was then a foreign country, Bishop Polk may be called the first foreign missionary bishop of our Church.

The first bishop of Louisiana was a notable man, a soldier, a statesman, a great founder and organizer, a man fitted for high leadership. He was trained at West Point for the army. During his cadet days he was converted to Christ and was baptized in the academy chapel by the chaplain (afterwards Bishop McIlvaine of Ohio). Polk was the first cadet ever



CHRIST CHURCH, NEW ORLEANS
This is the second Christ Church. No picture is extant of the first building

How Our Church Came to Our Country

known to kneel during the chapel service at West Point.

From his home in Columbia, Tennessee, Bishop Polk started out to traverse and survey his immense field. For six months he journeyed, chiefly on horseback, often in rude vehicles, in river craft of various kinds, sometimes on foot, through pathless forests, open prairies, dangerous swamps and swollen streams—visiting every community and many lonely dwellings where the children of the Church were to be found; gathering congregations, holding services, preaching, baptizing, confirming, celebrating the Holy Communion wherever he could find the opportunity.

Once he traveled on a steamboat bound for Shreveport, Louisiana. The steamer struck a snag and sank and the captain was about to abandon it when the bishop suggested a plan for raising it. The plan succeeded, but, meanwhile, the bishop boarded another passing steamer and went on to Shreveport. After visiting a colony of Churchmen near by, the bishop tried to arrange a service in the town. This was opposed. "We have never had any preaching here, and we don't want any," the people said. Finally, after a travelling companion of the bishop had put up a guarantee against damage in the sum of \$600, a vacant house was rented. A mob of raftsmen and other rowdies sent word that they would break up the meeting. The bishop went calmly ahead with his preparations by getting a table, covering it with white cloth and laying his Bible thereon, while his friend rang a handbell through town to give notice of the service. The congregation gathered, and so did the mob that had promised to break up the meeting. At the last moment the sunken steamer which the bishop had helped to raise came into port and the crew rushed to the rescue. They declared that the bishop was "no common preacher". He knew how to work, and they would

like to see any one who would hinder him from preaching if he wished to do so!

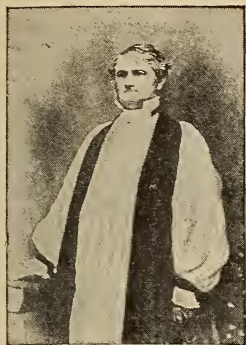
In the two years of his missionary episcopate the bishop made three such journeys throughout his territory. In 1841 he bought a plantation on Bayou Lafourche, in the sugar country west of New Orleans, and removed there. In the same year he resigned his missionary episcopate and was elected bishop of Louisiana.

In the nearly forty years since the Purchase there had been great development in Louisiana. In 1792 Whitney invented the cotton-gin. In 1796 Etienne de Bore, a Louisiana planter, invented the process for making sugar out of the juice of the sugar-cane. These two inventions made possible the great development of the cotton and the sugar industry. For the raising of cotton and sugar the fertile alluvial soil of Louisiana is unmatched perhaps in all the world. It came to be spoken of as a sort of "El Dorado". Immigrants came in and great plantations were built up, raising cotton in the more northerly sections, sugar in the more southerly.

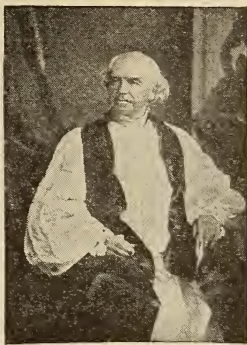
These plantations were cultivated by slave labor. Some of the new people brought their slaves with them. Some came from as far as Pennsylvania and brought their slaves with them. There had been slaves in Louisiana since 1719, the year after the founding of New Orleans. In the years from 1810 to 1850 the Negro population of Louisiana ranged from fifty to sixty *per cent.* of the entire population of the state.

III. Meeting Great Problems

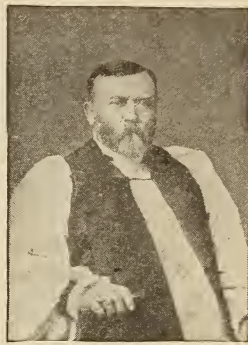
Bishop Polk gave much of his time and thought to the question which is still the South's great problem. He was himself a slaveholder. On his plantation in Tennessee he and other members of the Polk family built a pretty brick church, still standing, for



BISHOP POLK



BISHOP WILMER



BISHOP GALLEHER

his family and his "people", where by far the largest part of the congregation was composed of the Negro slaves of the Polk families. When he came to Louisiana he made his home, not in New Orleans, but on Bayou Lafourche, on Leighton Plantation, a few miles from Thibodaux. His wife had just inherited a considerable estate from her mother, and she had the choice of taking her share in money or in slaves. The bishop's decision was to take the slaves. He felt that as Louisiana was distinctively a plantation state, he could best exercise influence in a community of planters, if he himself were a planter. His mission was to the servant as well as to the master; and he believed that an example of dutiful care of his own people on his own estate would be the best possible exposition of the duty of the master to the slave. So he brought his four hundred Negroes to Bayou Lafourche. When he was at home on Sundays he had his colored Sunday-school in his own house in the afternoon, the classes being taught by the chaplain he commissioned for this special work, and by the members of his own family. Throughout the diocese he insisted on the spiritual care of the servants. On Bayou Lafourche, where he had a special chaplain for the colored work, there were at one time many more colored communicants of the Church than white.

All the old parish registers of Louisiana record the baptisms of the slaves. All the old plantation churches had galleries for the Negroes.

It is important to record, in this place, that Bishop Polk's concern for the welfare of the Negroes had no little to do with the greatest of all his plans and undertakings—the University of the South. In common with all thoughtful Southern men, he looked on the Negroes as a sacred trust and responsibility committed to the white people of the South. He defended slavery, in common with most thoughtful Southern people, as an institution



OLD SAINT MATTHEW'S, HOUMA
A typical old church of the sugar plantation country

How Our Church Came to Our Country

which was accomplishing a most beneficent result in the slow but sure elevation of the subject race. They believed that premature emancipation would be disastrous to both races; they believed that emancipation ought to come, if at all, by process of generations. Meanwhile, it was a matter of unspeakable importance that the ruling race of the South should realize the greatness of the trust which had been providentially given to them, in the care of an ignorant and helpless people, and that they should be intellectually and morally qualified to fulfill it; and consequently, however great the direct advantages of the university which he planned might give the white race, its indirect benefit to the black race he believed would be incomparably greater in the years that were to follow.

The strength and comprehensiveness of Bishop Polk's work in founding and organizing the Church in Louisiana is shown by the fact that nearly eighty *per cent.* of the parishes in the diocese, today, date their organization in the period of his episcopate. Some of the Church folk of that day were of old Church families in the East. One family, living on the Mississippi River, came from Pennsylvania; an infant son was carried all the way back to Philadelphia that he might be baptized by Bishop White. Bishop Polk first sought out these old Church families, naturally; but many of the organizers of the old Louisiana parishes had been of all faiths, or of none. Some had come to the new country "to get away from religion". In 1861, after twenty years as diocesan, Bishop Polk's work resulted in an increase of church buildings from three to thirty-three; of congregations from six to forty-seven of whites and of more than thirty others of colored persons; of clergy, from six to thirty-two; of communicants, from 222 to 1,859. The congregations

of colored persons included 3,600 persons.

Bishop Polk's ideal for his diocese was that every parish should also have its school. There were practically no public schools in Louisiana till 1845, when John McDonogh's princely bequest enabled the city of New Orleans to begin the construction of an adequate public school system for that city. In the rest of the state public education lagged until long after the Civil War. Under the bishop's stimulus many parish and private schools were organized throughout the diocese. Parochial schools were conducted in New Orleans, Baton Rouge, Jackson, Natchitoches, Carrollton, Monroe, Alexandria, Thibodaux, and there were others more or less under Episcopal supervision.

His great educational plan, however, was the University of the South. In collaboration with Bishop Otey of Tennessee and Bishop Stephen Elliott of Georgia, he worked out plans for a great university for the young men of the South, which would have been, if the plans had been carried out, one of America's greatest institutions of learning. The gist of the idea was that education must be Christian, or it is not really education, but mis-education. The University of the South was to be an institution of Christian education, to train its students not only in mind but in character, to equip them for a leadership in the South and in the nation, not only intellectual but high-minded. Its control was put in the hands of the Southern Dioceses of the Church.

A magnificent domain of nearly ten thousand acres was secured at Sewanee, Tennessee. An endowment of \$3,000,000 was planned, and in the first campaign, half a million dollars was secured, principally from Louisiana. On October 9, 1860, Bishop Polk laid the cornerstone of the university at Sewanee, on the present site.

How Our Church Came to Our Country

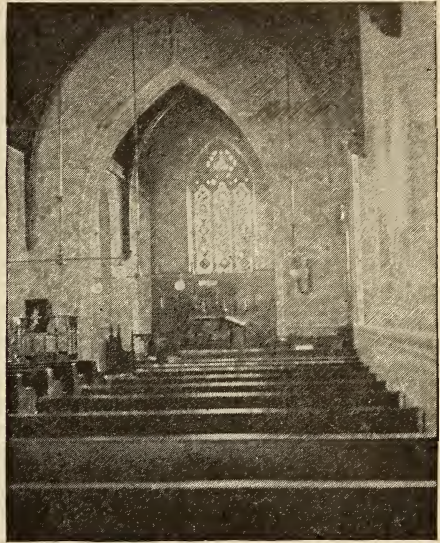
IV. Destruction and Reconstruction

The story of the founding of the Church in Louisiana ends in apparent failure. The great apostle, organizer and founder lived to see most of his work go to pieces, so far as human eye could discern.

When the Civil War broke out President Davis voiced a general demand that Bishop Polk should place his military training, his extensive knowledge of the Mississippi Valley region and his powers of leadership at the service of his state and his new country, the Confederate States of America. Believing this to be God's call of duty he accepted the commission of Major General in the Confederate Army on July 25, 1861.

The hope Bishop Polk cherished throughout his term of military service that the need for him in the army was temporary, and that he might soon resign his commission and return to his pastoral work, was never fulfilled. On June 14, 1864, at the battle of Pine Mountain, in Georgia, a cannon-shot struck him in the breast and killed him instantly.

Meanwhile, the Federal Army, under General Butler, took possession of New Orleans on May 1, 1862. Dr. Leacock, rector of Christ Church, Dr. Goodrich, rector of Saint Paul's, and Dr. Fulton, rector of Calvary Church, were prevented from holding their services, and were ordered out of the city for refusing to offer prayer in the public service "for the President of the United States and all in civil authority". In the country some of the clergy and most of the laymen were in the Confederate Army. Part of the state was occupied by Federal troops, part was fought over. As Bishop Polk relinquished all Episcopal duties when he accepted his military commission, the diocese practically had no bishop from 1861 to the end of 1866. The Council did not meet, and,



CHRIST CHURCH, NAPOLEONVILLE

Consecrated by Bishop Polk in 1854, this church was almost completely destroyed in the Civil War. It was rebuilt in 1869

therefore, Louisiana never formally entered the Church in the Confederate States as did most of the Southern dioceses. Some of the churches were in ruins at the close of the war. When Bishop Wilmer entered upon his work after the war he said, "It may safely be asserted that no portion of the Church in the South emerges from this war so bereft and desolate as the Church in Louisiana."

The splendid work Bishop Polk did among the Negroes seemed to become fruitless. After the war the Negroes remaining in the Episcopal Church were very few. And as for the magnificent University —!

In 1863 Bishop Polk passed with his army corps in retreat over the mountain and the university domain. The Federal troops had been there before him and there was nothing left. Even the cornerstone, laid by the bishop's own hands in 1860, had been blown to pieces, and the fragments carried away as souvenirs by the Federal soldiers!

How Our Church Came to Our Country

So the story of the Church's coming to Louisiana ends in tragedy and apparent failure.

How the Church *came back* in Louisiana; how the gentle and saintly Bishop Wilmer nursed it through the dark period of the Reconstruction, in some respects worse than the Civil War; how under Bishop Galleher growth and constructive activity became vigorous again; how under Bishop Sessums the strength of the Church in Louisiana has been developed along lines of sane and conservative progress for more than a

quarter of a century—these later chapters of the Church in Louisiana cannot be told here.

Suffice it to say, that the work of the pioneers was *not* for naught. The diocese today is the inheritor of all their faith and steadfastness and labor of love. The spiritual foundations laid by the dauntless soldier-bishop were not really destroyed, though tested by fire. Now, after half a century, the true greatness of his statesmanlike vision and apostolic labor are more and more manifesting and proving themselves.

CLASS WORK

PREPARATION FOR THE LESSON

THE *History of the Diocese of Louisiana*, by Dr. H. C. Duncan, and *Leonidas Polk, Bishop and General*, by his son, the late Dr. Polk of New York, cover the whole ground of early Church history. The opening chapter of *The Conquest of the Continent*, Burleson, tells how Louisiana became a part of the United States, and *The Grandissimes*, by George Cabot, gives an interesting picture of the social life of New Orleans when it was passing from under French rule.

THE FIRST FIVE MINUTES

Ask if anyone knows how the state of Louisiana received its name. How was New Orleans named? Tell the class to look at the map and notice how nearly all the names in the southern part of the state are French. Tell also about the sugar plantations and cotton fields which could only be worked with the help of Negroes. Explain that in those days many of the best men in the nation were owners of slaves and spent a great deal of time and care on their physical wellbeing and religious instruction.

TEACHING THE LESSON

I. Earliest Days of the Church.

1. To what countries did Louisiana first belong?
2. When and how did it become a part of the United States?

3. Who were the first clergyman and the first bishop of our Church to visit Louisiana?

4. Which was the first parish?

II. Leonidas Polk, Bishop, Soldier and Statesman.

1. Tell about Bishop Polk's early life.
2. For what immense field was he consecrated?
3. Describe some incidents of his journeys.
4. When was he elected Bishop of Louisiana?

III. Meeting Great Problems.

1. What was the great problem of the South?
2. How did Bishop Polk care for his slaves?
3. In what other great movement was he interested?
4. What university was he chiefly instrumental in founding?

IV. Destruction and Reconstruction.

1. What part did Bishop Polk take in the Civil War?
2. How and when did he die?
3. What happened to the University of the South?
4. Who were the second and third bishops of Louisiana?
5. Who is the present bishop?

How Our Church Came to Our Country

XXXV. HOW OUR CHURCH CAME TO TEXAS

*By the Reverend Alfred W. S. Garden
Secretary of the Province of the Southwest*

I. Undivided Texas

TEXAS has had a most unique and interesting history. She has passed under no less than six flags—French, Spanish, Mexican, Republic of Texas, American, Confederate, and at last the Stars and Stripes again. The names of her rivers and many of her towns tell of former Spanish or Mexican rule. Her heroic struggle for liberty and democracy, which was finally achieved on the battle-field of San Jacinto, makes one of the most interesting and thrilling chapters of American history.

The story of missionary endeavor stretches over a period of more than two hundred years. The Franciscan monks followed ever close in the footsteps of the explorer and colonist, setting up the cross of Christ beside the banner of Spain, upon whatever shore they touched. The ruins of their missions are dotted all over the country, and particularly around San Antonio; one of these being the historic Alamo, "the cradle of Texas liberty". The Indians for whom they were founded are gone, but the silent walls still tell of the faith and zeal of the builders. The Spanish mission period in Texas lasted just one hundred years from the first, founded by the ill-fated LaSalle on the Lavaca river in 1690, to the last at Refugio in 1790. The California mission period began as ours closed.

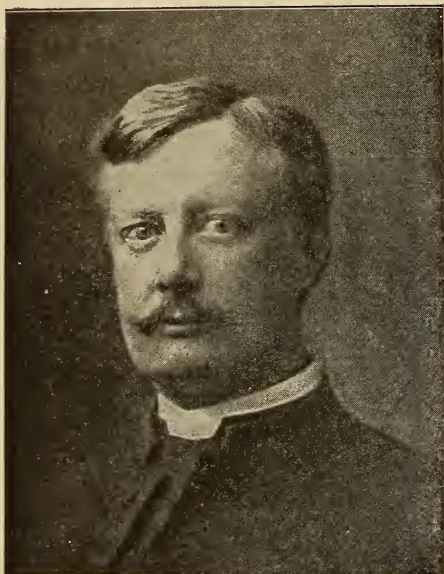
There has been recently found, near the mouth of the Lavaca river, the

rude iron cross, some four or five feet high, set up by LaSalle on his first landing. It is evidently the work of the rough ship blacksmith or armourer, and has cut upon it the letters "M. S.," probably signifying "Maria Santissima". This cross is now over the porch of Grace Church, Port Lavaca.

Fifty years elapsed ere our Church entered upon the scene. During this period settlers of Anglo-Saxon heritage poured into Texas and established colonies at various points. Chafing under the tyrannical and intolerable domination of the Mexican government, they finally broke the yoke of bondage, and established the independent Republic of Texas (the "Lone Star State") in 1836. Immediately the Church took steps to minister to the spiritual needs of these people, and in 1838 the Reverend Leonidas Polk was consecrated and sent out to be the bishop of Arkansas and the Republic of Texas. Thus he became in fact the first bishop to be sent out by our Board of Missions to a foreign missionary field.

With Bishop Polk came the Reverend C. S. Ives to Matagorda, the Reverend W. Chapman and later the Reverend Charles Gillette to Houston, and the Reverend Benjamin Eaton to Galveston. The wonderful endurance and splendid self-sacrifice of these sturdy pioneers of the gospel would make one of the most interesting stories of the Church's history. Thirty-three years later Dr. Eaton was preaching to his congregation in Trin-

How Our Church Came to Our Country



BISHOP R. W. B. ELLIOTT

ity Church, Galveston, on the shortness and uncertainty of life. In the course of his remarks he said, "The angel of death is in our midst at this very moment. I feel his icy breath upon me as I speak." He paused, looked earnestly at the congregation and then fell lifeless where he stood.

In 1844 Bishop Polk was transferred to Louisiana and was succeeded by Bishop George W. Freeman as bishop of Arkansas and the Southwest.

In 1845 Texas was annexed to the United States. Thus the lone star of the infant republic went down, not in defeat or gloom, but to rise again as one of the brightest in the constellation of the Union. Texas came into the United States with an empire for her dower, stretching from the Rio Grande and the Gulf of Mexico to the southeast corner of the old Oregon territory. In 1849 Texas was organized into a diocese at Matagorda and Bishop Freeman was elected the first diocesan, but he declined on account of approaching age and infirmity.

In 1850 Texas sold to the United States 100,000 square miles of her territory, from which have been erected, in part, the states of Wyoming, Utah, Colorado, Kansas, New Mexico, and Oklahoma. This territory all belonged to the original diocese of Texas. When Bishop Freeman declined the election as diocesan he consented to act as provisional bishop until another should be chosen. Four elections were held before a bishop was secured. The first choice was Arthur Cleveland Coxe of Baltimore, afterward the bishop of Western New York, then Dr. Alexander H. Vinton of Boston, then Dr. Sullivan Weston, an assistant in Trinity Church, New York, and finally Alexander Gregg of Cheraw, South Carolina, who was consecrated to be the first bishop of the diocese of Texas in October, 1859, just ten years after its organization. The following sketch of the administration of Bishop Gregg is from the pen of the late Dean Richardson of San Antonio, and gives an idea of the statesmanship and character of the man under whom the real foundations of the Church in Texas were laid and to whom we owe a debt of gratitude for his life of wonderful service.

Bishop Gregg was a man of scholarly attainments, of exceeding humility and simplicity of character, yet with a dignity which none thought of questioning. He was sympathetic and loyal to his clergy, and truly a father to his flock. Pastoral visiting was one of his specially strong points. He made it his rule, possible under conditions then, but impossible now, to visit every member of the Church in every parish and mission station. Then he knew every one, and every one knew him. He came as near being like the Master in knowing his sheep and calling them by their names as you could conceive to be possible. But it was a day of small things—twenty, thirty or fifty perhaps at the outside was the number of communicants in any one place. We can understand then the sense of physical relief with which he would take his place in the old-fashioned Concord stage-coach



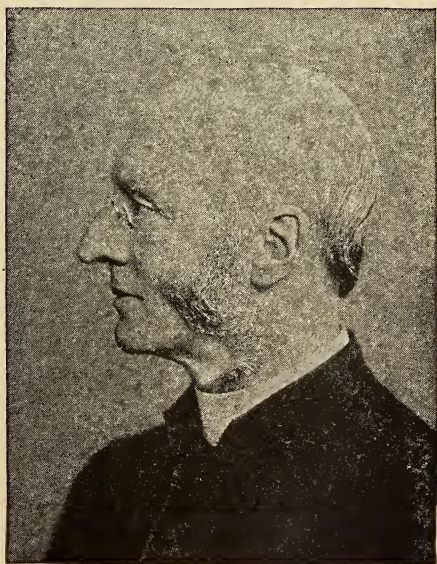
SAINT MARY'S COLLEGE, DALLAS

for a fifty or hundred-mile journey, night and day, to his next parish or mission, and throw himself back in his seat with a sigh of relief, exclaiming "now for a good rest!"

Shortly after Bishop Gregg's arrival came on the war of secession, April, 1861. The bishop was intensely loyal to the cause of the South, yet none was quicker than he to see, when the Southern cause failed and the Union was to be restored, the inevitable consequence that the corollary of the restoration of the union in the state was the restoration of the union in the Church also. . . . Such was the part that Texas played, under the guidance of Bishop Gregg, in the maintaining of that unity which has been the crowning glory of our Church in this country.

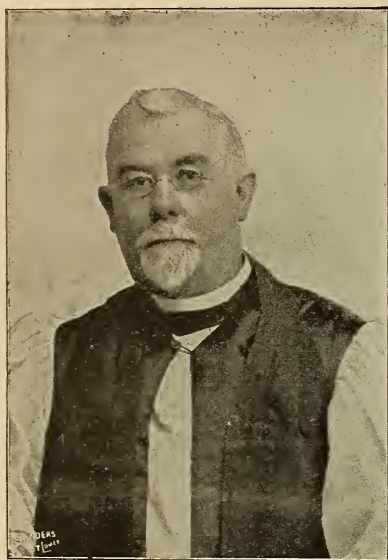
Ere five years had passed after the close of the war the work of the Church in Texas had developed, and the population of the state had increased so much that Bishop Gregg felt the need of additional episcopal oversight, and he applied to the General Convention for the setting off of one or more missionary districts from the vast territory under his care. At first the suggestion met with much opposition because such a plan was looked upon by many as unconstitutional and no precedent existed for making a missionary district of the General Church out of territory included in an organized diocese. But after nine years of untiring effort the amendment

was at last carried, and the General Convention of 1874 established the two missionary jurisdictions of Northern and Western Texas. The Reverend Alexander Garrett of Omaha, who has justly been styled the "Chrysostom of the American Church", was elected as bishop of Northern Texas, and the Reverend Robert Barnwell Elliott of Atlanta was chosen for Western



BISHOP GARRETT

How Our Church Came to Our Country



BISHOP JOHNSTON

Texas. Bishop Gregg retained jurisdiction of the mother diocese of Texas, which comprised the territory east of the Colorado river.

II. Texas

After the setting apart of these missionary districts Bishop Gregg visited each of them once, the occasion of his visit to Western Texas being the consecration in 1875 of Saint Mark's Cathedral in San Antonio, of which he had laid the corner stone sixteen years before. So it was in all the years of Bishop Gregg's faithful and devoted work for the Church and Her people. He never let anything keep him from his regular round of pastoral visitations, and the Church in the diocese of Texas grew in strength and influence until his health began to fail in the fall and winter of 1890-91, when he felt obliged to ask the council to make provision for an assistant bishop. In December, 1891, after making eighteen visitations, Bishop Gregg returned to his home in Austin for a much needed rest, but he had become

too feeble for continued work, and at the urgent request of the standing committee he consented to desist from further labor. With this action his duties as Bishop of Texas came to a close. On the eleventh day of July, 1893, the brave and faithful spirit returned to its Maker, and thus ended an eventful and fruitful episcopate of nearly thirty-five years.

In May, 1892, the diocesan council met and elected the Reverend George Herbert Kinsolving of Philadelphia as bishop-coadjutor. He was consecrated during the meeting of the General Convention in Baltimore the following autumn, and proceeded at once to Texas to take up the active duties that had become too heavy for the enfeebled shoulders of his chief. Bishop Kinsolving brought to the work in Texas rare gifts of leadership and scholarship that have made him one of the recognized heads of the Church throughout this section of the country. For the advancement of the state along religious and educational lines he has been an untiring worker. He was the originator of organized religious work at the University of Texas, and Grace Hall and University Chapel at Austin are monuments to his effective and far-sighted service in this direction.

With a passionate interest in the moral and spiritual welfare of the colored race he has worked unceasingly in their behalf. It is largely through his influence that the Church in the Province of the Southwest was persuaded to provide for a colored suffragan, which resulted in the election and consecration of Bishop Demby.

The growth of the diocese during Bishop Kinsolving's episcopate has again made assistance necessary, and at the council of the diocese held last May (1918) the Reverend Clinton S. Quinn of Houston was elected bishop-coadjutor. His consecration took place in Houston in October, 1918. From the comparatively small begin-

How Our Church Came to Our Country

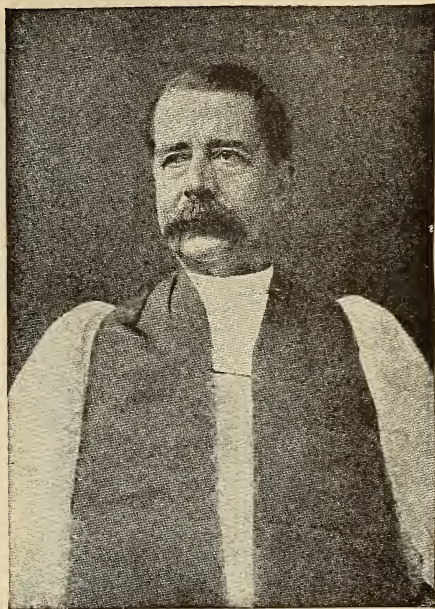
nings of twenty-six years ago the Church in the diocese of Texas has grown until now she has 66 parishes and missions, 34 clergy, and nearly 7,000 communicants.

III. Northern Texas, Dallas and North Texas

As already noted the General Convention of 1874 cut off from the diocese of Texas 100,000 square miles, henceforth to be known as the missionary district of Northern Texas, extending from Texarkana on the east to New Mexico on the West, and from the extreme northern border of the state to Brown and Tom Green counties in the southwest. Bishop Garrett was consecrated in December of that year and immediately set out for his new field. On his arrival in Dallas he found a town of about 4,000 inhabitants, which was reached by two railroads; the Texas and Pacific from Texarkana, and the Houston and Texas Central from Houston. These were the only railroads in the district at that time. Bishop Garrett found on arrival but five clergy and a total of 371 communicants.

The bishop set out upon his travels and began building churches and organizing missions. Church buildings soon appeared in many places. The church found in the city of Dallas soon proved inadequate, and a new one was begun in 1876, which was used for fifteen years, when it was replaced by the present beautiful Saint Matthew's Cathedral in 1895. Other churches built in Dallas were the Church of the Incarnation, All Saints', Christ, Saint Mary's College Chapel, and the Chapel for Saint Matthew's Home for children.

In 1895 there were 2,321 communicants and 20 clergy in the district, and the General Convention authorized its organization into the diocese of Dallas, of which Bishop Garrett was elected the first diocesan.



BISHOP G. H. KINSOLVING

Recognizing the need of relief, because of the advancing years of the bishop, the council in May, 1917, elected the Reverend Harry T. Moore, dean of the cathedral, to be bishop-coadjutor. He was consecrated in October. Already his vigorous enthusiasm and splendid executive ability are making themselves felt throughout the diocese.

Believing that the surest foundations of the Church are laid in the character of the young, Bishop Garrett early made his plans for the building of a girls' school and in 1883 secured a suitable site of twenty acres east of the city for that purpose. After years of intense labor and effort a handsome stone building was erected, and in 1889 Saint Mary's school for girls was formally opened. Since then many buildings have been added and today Saint Mary's College ranks as one of the foremost educational institutions of the Church. Bishop Garrett builded wiser than he knew for already hundreds, perhaps thousands,

How Our Church Came to Our Country



GRACE CHURCH, PORT LAVACA
Note the La Salle cross over the porch

of refined and cultured young women have gone forth from her halls, each one in her neighborhood as a lamp of light and truth, and a witness for the Church and Her ways of purity.

In 1910 the communicants numbered 4,300, and the General Convention of that year cut off 60,000 square miles from the northern portion of the diocese and created the missionary district of North Texas, electing the Reverend E. A. Temple as its first missionary bishop.

IV. West Texas

The first mission of our branch of the Catholic Church in Western Texas was founded in San Antonio in 1850 by the Reverend J. F. Fish, a United States Army chaplain. A diocesan missionary society was organized in this parish in 1860. The first name on the list of its life members was that of Lieutenant-Colonel Robt. E. Lee, U. S. A., then stationed in San Antonio.

When Bishop Elliott came to Western Texas as the first missionary bishop, the district was practically without railroads, yet there was not a point of importance he did not visit. His first service was held December twentieth, 1874, in a passenger car at Luling, which at that time was the western terminus of the Southern Pacific Railroad. "The town had all the 'toughness' of a frontier railroad terminus, and while the bishop was

preaching, the pistol shots of the rough cowboys 'shooting up the town' gave more than usual emphasis to his periods as, like Paul before Felix, he reasoned of righteousness, temperance, and the judgment to come."

No words can possibly convey an adequate idea of the splendid heroism of this truly remarkable man, or tell the real story of the permanent effect of his self-sacrifice and work for the Church in Western Texas. When he arrived in the district he found but six churches, three of which were unfinished, and two without services. Three of these were destroyed by cyclone the following year. When his work was finished, thirteen years later, he left twenty-four churches, nine rectories, Saint Mary's Hall in San Antonio, and Montgomery Institute in Seguin.

In one of his letters to friends in the East he gives a brief account of his work as follows:

I started on my visitation, and traveled forty-eight miles in a buggy. We got stuck in a mud-hole and were tugged out by a benevolent stranger and his horse. Again we got stuck in the San Marcos river and could not get out before our valises were thoroughly soaked. A round trip of 1,800 miles is necessary for a visitation to the military posts. But to visit a post where there has been no service for years, to baptize well grown children who have waited all their lives for the opportunity, to officiate to devout communicants who approach the altar for the first time in years; this is work meet for thanksgiving; but to say farewell, to know that, travel as I may, at least a year must pass before I return, is hard indeed.

Traveling overland was dangerous on account of the Indians. Robbery was probable, and murder not unlikely.

Bishop Elliott died in 1887 and was succeeded the next year by the Right Reverend James Steptoe Johnston, D.D. Like his illustrious predecessor he has traveled back and forth over this vast territory under conditions of untold hardship, and often of danger.

How Our Church Came to Our Country

He has seen the westward march of progress bring in the dawn of a better day and he has contributed in no small degree to the moral improvement that now makes the great Southwest one of the most attractive portions of the country.

The best contribution to the citizenship of this part of the state that the Church has been able to make has been the development of her diocesan schools. In 1865, immediately after the close of the war, the Reverend J. J. Nicholson, then rector of Saint Mark's, San Antonio, founded Saint Mary's school for girls. It suffered many vicissitudes, during the period of reconstruction, but was finally established upon a lasting and firm foundation by Bishop Elliott in 1879.

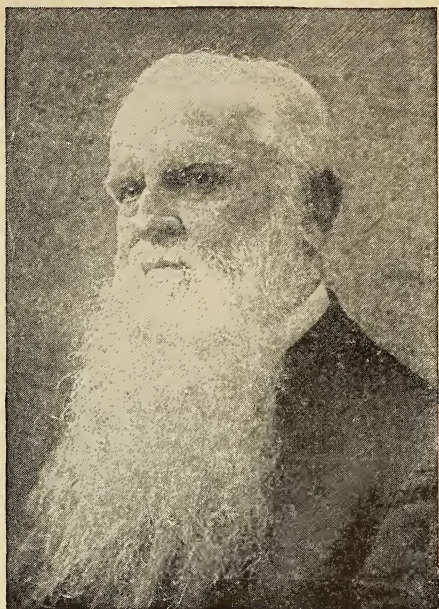
Crowded out by the business development of the downtown district, Saint Mary's Hall was removed, three years ago, to a more suitable location, and is today affiliated with the state university and many of the leading colleges of the country.

In 1893 Bishop Johnston founded the West Texas Military Academy for boys, and in 1895 established Saint Philip's School for colored children. Both of these institutions are in a flourishing condition. Saint Philip's is the only effort of the kind, in behalf of the Negroes, that the Church is making west of the Mississippi.

In 1895 the territory west of the Pecos river, including the city of El Paso, was cut off from the district of Western Texas, and attached to the missionary district of New Mexico.

In 1904 the Episcopal Endowment Fund was completed by the generous and united effort of our own people, and Western Texas became by the action of the General Convention of that year the diocese of West Texas, with the most substantial endowment of any diocese in the South.

In 1914 the council of the diocese unanimously elected the Reverend W. T. Capers of Philadelphia as bishop-



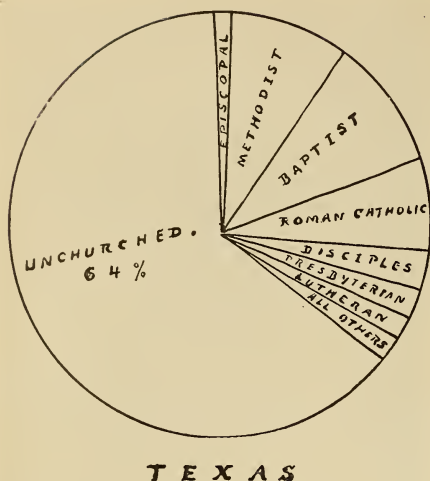
DEAN RICHARDSON

coadjutor, and he was consecrated in Saint Mark's, San Antonio, May, 1914. The following year, on the resignation of Bishop Johnston, he became the third Bishop of West Texas. Possessing marked qualities of leadership and executive ability Bishop Capers has made the Church a very real power for good throughout the Southwest. There are now fifty-six parishes and missions, thirty-two clergy, and 4,300 communicants in the diocese.

The history of the Church in western Texas would be incomplete without reference to the Reverend W. R. Richardson, who for more than forty years was connected with Saint Mark's as dean and rector. The record of the pure life and saintly character of this good man is one of the brightest in the Church's story. It is not given to many to see, still less to possess in such degree, and in such combination, the strong and beautiful, the sweetness and light as were united in Walter R. Richardson, whose name is still a household word in many homes.

Much has been done by the Church

How Our Church Came to Our Country



in the state of Texas, but much remains to be done. As one looks at the accompanying chart and thinks of this vast territory with its population of over 4,000,000 and its communicant list numbering less than 17,000, one is tempted to ask if, after all, the caption of this article ought not to be *Has Our Church Come to Texas?* rather than *How Our Church Came to Texas*. It is undoubtedly the Church's land of opportunity. The people are ready and anxious for the Church's message, they are hungry for the sacramental life of the Church. Boundless possibilities lie open before us—the only limitation is in the supply of men and means for carrying forward the Church's Mission.

CLASS WORK

PREPARATION FOR THE LESSON

SOME books which will be found useful are the following: *The Territorial Growth of the United States*, Mowry, *The Church in the Confederate States*, by Bishop Cheshire, *Leonidas Polk, Bishop and General*, by his son, William M. Polk, M.D. See also *The Conquest of the Continent*, by Bishop Burleson.

THE FIRST FIVE MINUTES

Ask the class why Texas is called the Lone Star State. Call their attention to the fact that, besides being the largest State in the Union, Texas is noted for having been a separate republic before she became one of the United States.

TEACHING THE LESSON

I. Undivided Texas.

1. How many flags has Texas been under? Name them.
2. When did our Church send a bishop to Texas, and whom did they send?
3. When did Texas become part of the United States and who was its first diocesan?
4. Tell about the life of Bishop Gregg.
5. What two missionary jurisdictions were set off from Texas, and when?

II. Texas.

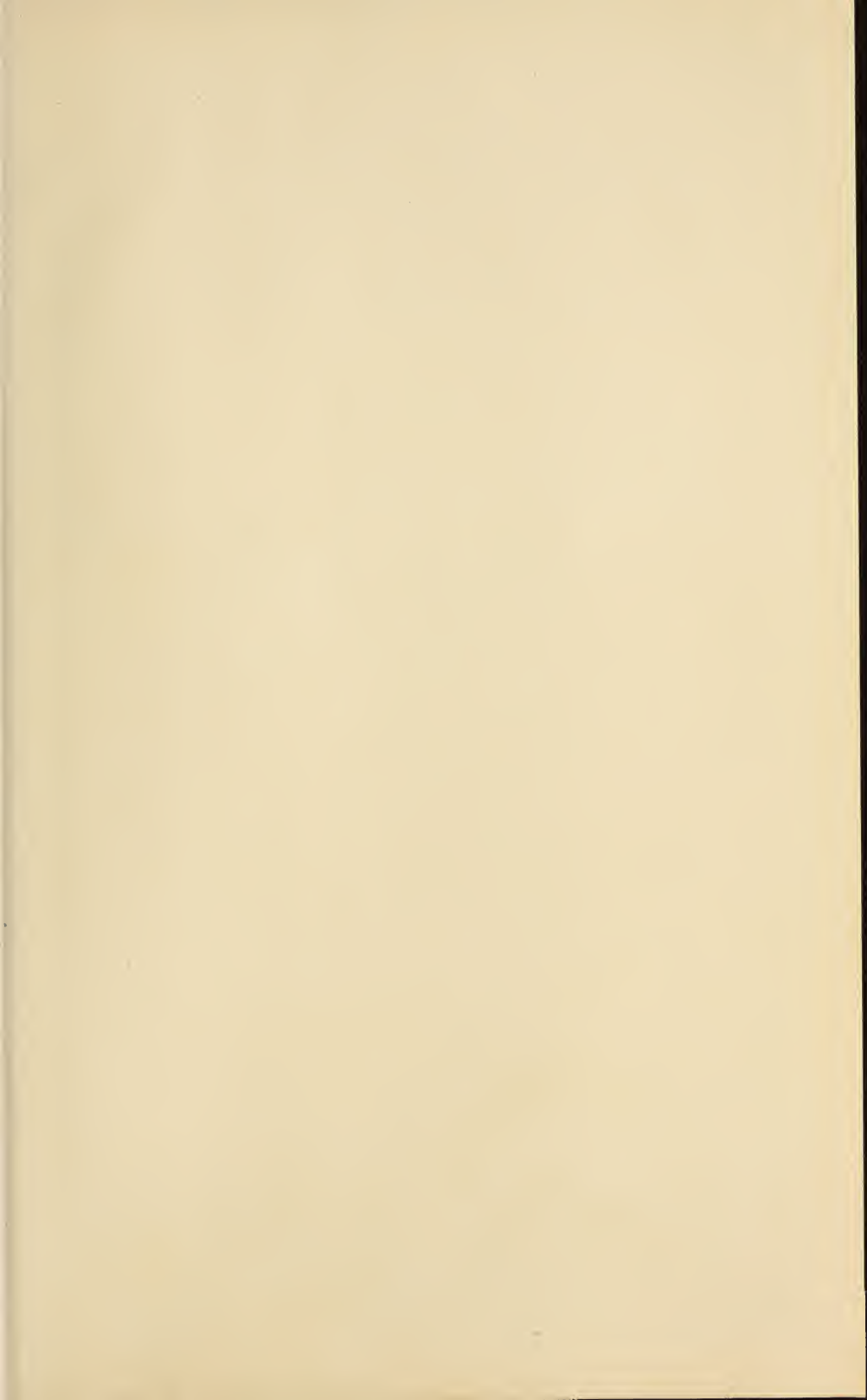
1. When did Bishop Gregg die and who was his successor?
2. What sort of work has Bishop Kinsolving originated?
3. Who is the bishop-coadjutor of Texas?

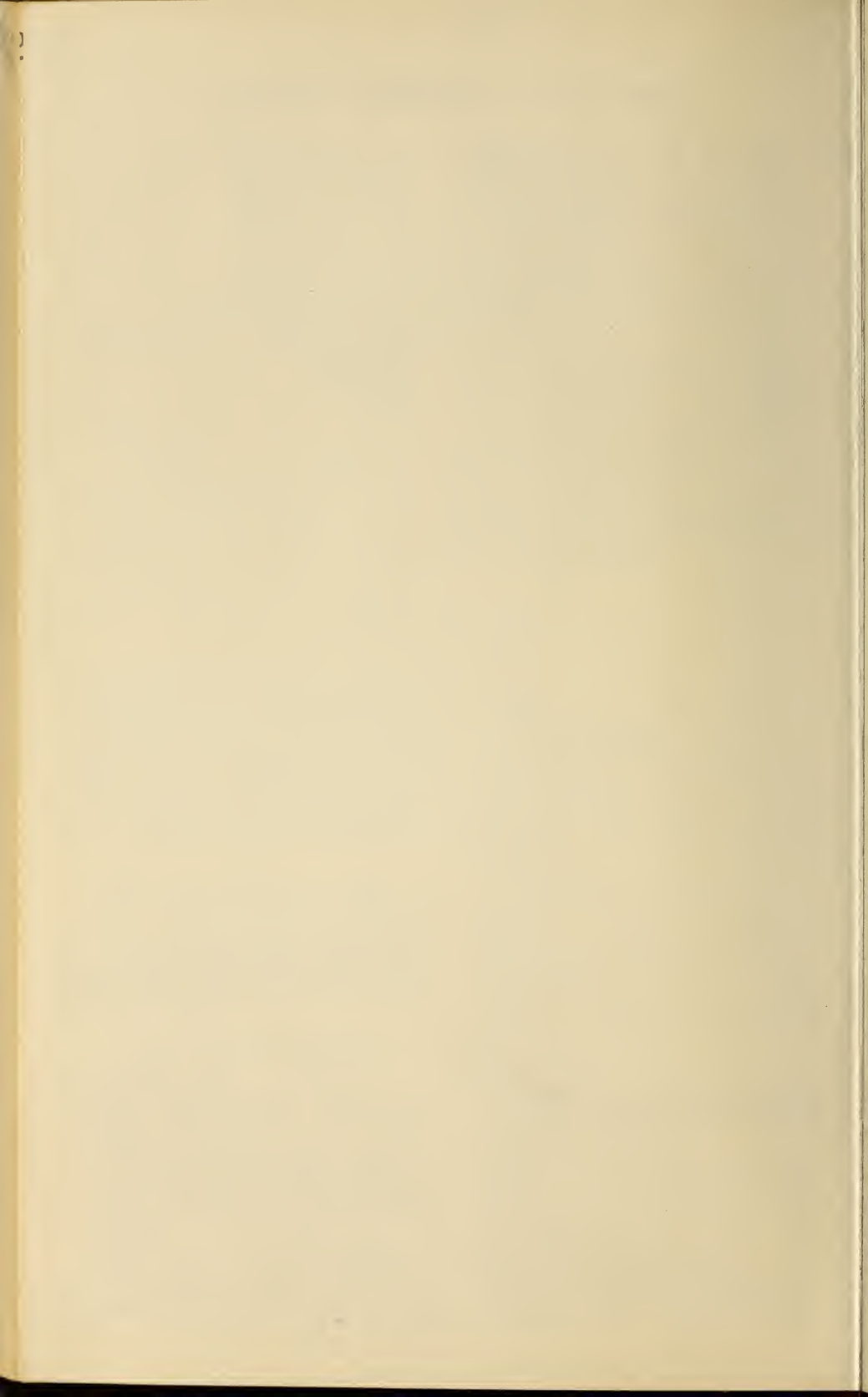
III. Northern Texas, Dallas and North Texas.

1. What change did the General Convention of 1874 make in Texas?
2. When did Northern Texas become a diocese and under what name?
3. What churches were built in Dallas?
4. Who was the first bishop of Dallas? Is he still living?
5. When was North Texas set off and who is its bishop?

IV. West Texas.

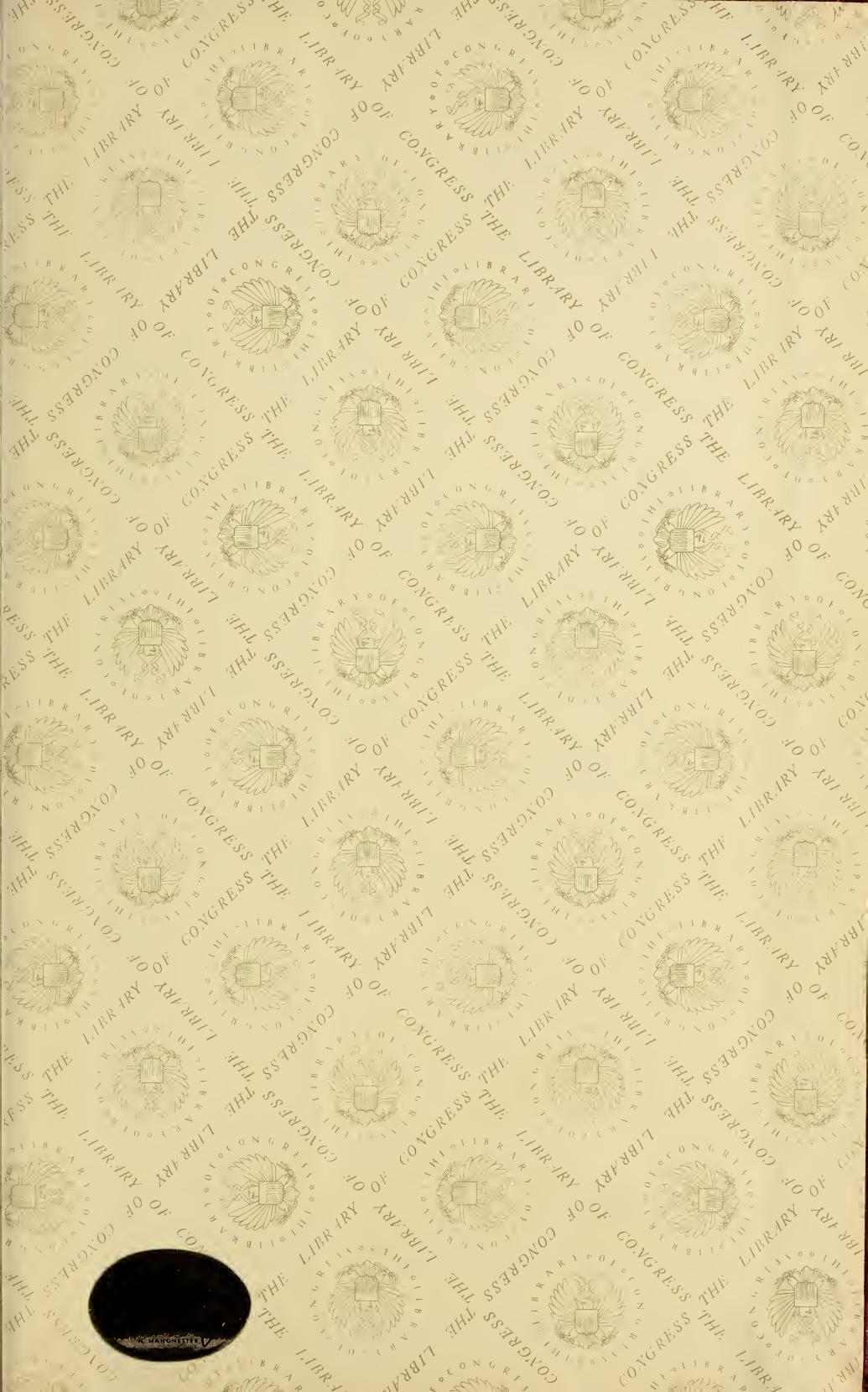
1. Where was our first mission in Western Texas and what noted general was one of the parishioners?
2. Who was the first bishop?
3. Give an account of one of his visitations.
4. Tell something of the life of Dean Richardson.
5. Who succeeded Bishop Elliott?
6. When did Bishop Johnston resign and who is now the bishop of West Texas?











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